

Zion's Herald.

VOLUME LXIII.

BOSTON, WEDNESDAY, JUNE 16, 1886.

NUMBER 24.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
36 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price to all ministers, \$1.50 per year. All other subscribers, \$2.50 per year.

Specimen Copies Free.

THE GREEN GRASS.

BY HOLIS FREEMAN.

Oh, springing grass, by rain and sunshine
Dost thou live green;
The old earth heard the great Creator speak,
The emerald tints were seen.

A carpet for our happy, childish feet
Dost thou soft texture spread;
Have sung glad songs of thee,
Emblem and type that thou hast woven in
Life's floral tapestry.

The green grass springs, hope's fair morning
Breaks,
With gay, unclouded sky;
The green grass withereth—'at eventide
Life's cherished blossoms lie.

All flesh is grass! Oh, weary, echoing cry
Through the lone waste of years,
Rose-tints of beauty, manhood's glorious
Strength,
Laid on thy grassy biers.

And yet God so clothed each humble blade
With beauty's glowing hue,
Much more the goodness of His watchful care
Keeps guard o'er you, o'er you.

NEW ENGLAND REVISITED.

BY BISHOP H. W. WARREN.

One of the most delightful of Wordsworth's poems is called "Yarrow Revisited." He puts into it his best rhythm, delicacy of expression, influence of genial friends, and the beautiful effect of the divine in nature on the heart of man. Would that I could command Wordsworthian powers to let all see "transparence through the golden" memories that come from New England revisited.

Nature was at her best. No such early and genial spring had come for sixty years.

"The May sun shed her amber light
On new-made leaves and lawns between,"
early in April. Even the east wind was so delightful that Job might be glad to fill himself withal. All the mountains, valleys, streams, wooded hills, and even old ocean from Penobscot to Boston,

"Did meet us with unaltered face."
We saw all these

"Renowned in song and story
With unimagined beauty shine,
Nor lose one ray of glory."

But natural scenery was only one element of the dear delight. New England's beautiful homes, exemption from the blight of illiteracy, her glorious history and more glorious prosperity, plentiful abundance, vast savings bank accumulations, old friends, and persons ready to be new friends,

"Past, present, future, all appeared
In harmony united,
Like guests that meet, and some from far
By cordial love invited."

New England is not confined to New England. No pent-up Utopia contracts her powers. I remember while I was in Philadelphia the New England Conference occupied by some of her former members the leading Methodist pulpits of Chicago, Cincinnati, Detroit, Baltimore, Philadelphia, Brooklyn and New York. Can the emigration be kept up, or does Carthage open itself to assault by sending Hannibals to Rome?

This question can be answered only by the prosperity of the universities and seminaries. All these Hannibals have come from religious schools. None of the State colleges have a residuary trace of the heroism and spirituality necessary to send out men into hard missionary fields. The greatest hope, rising even to full assurance of faith, for New England religious life, is in the Boston University. Located in the centre of culture, liberally endowed for a beginning, possessed of unsurpassed intellects in its faculties, devoted to a theology that can be preached, and inspired with an intense evangelical type of piety, this young university has already influenced, not its own pupils merely, but other colleges, as much as Methodism has modified other theologies. No grander work was ever done for the world than was done by Isaac Rich in founding it, by Jacob Sleeper and others in liberally supporting it,

and by ministers and parents in advocating and patronizing it.

The other schools—Wilbraham Academy, Tilton Seminary, Kent's Hill, and Bucksport—within the assigned limits of my superintendency, are all doing admirable work. Every one should be immediately aided with funds. Why should not some of God's stewards emulate the example of Isaac Rich, and aid each of these institutions at once? Nothing could be more pleasing to God or useful to men. The fear that some have had, that the usefulness of these seminaries would pass away when village high schools were developed, may be utterly dismissed in the light of recent experience along that line. The time will never come when seminaries and colleges under religious care, and permeated with a vital godliness, will not be a necessity of our Christian civilization.

Superintending work at Conferences one often has a great longing to speak to the laity as well as to the preachers. That coveted opportunity is sought through the HERALD, with some misgivings as to its extent, as it is remembered that some preachers were obliged to answer the question, "Do all your official members take the HERALD?" in the negative. This is a matter that every official board should examine in the interest of knowledge, breadth and fair-mindedness in church affairs. Every great organization worthy to live, should see to it that it has an organ, able, vigorous, a leader of leaders, immensely superior to anything that private enterprise can offer for its own profit; and then the people should see to it that it has hearty, vigorous and undivided support.

New England has grievously disappointed herself and her friends in the matter of growth of membership and benevolence. Examination of the following table will be as useful to the laity as to the clergy. It represents the relative rank, in the matter of benevolence and pastoral support, of the presiding elder districts assigned to my superintendence, as compared with the districts of the whole church. There are 429 such districts. To do averagely well, a district must stand at or above 215. The standing in the matter of benevolence, given in the first column, is not made up on the basis of the amount given per member, nor the gross amount, but is made up of six elements including—blankets (where no attempt is made to take the collections); charges averaging under 25 cents; pseudo collections, as minus quantities; charges averaging one dollar and over; charges not under minimum standard; and missionary collections taken in both church and Sabbath-school as plus quantities. See *Manual*, April, 1886; the whole meaning fidelity to the system of Methodism. Under this grading poorer districts can and do attain nearly to the highest rank, pastors and people being loyal to method. An asterisk (indicating plus) or minus sign has been added, to show whether the district has done better or worse relatively to the other districts, than the previous year. The second column indicates the average pastoral support of the district in dollars; and the third the rank of the district in the matter of pastoral support as compared with the other districts of Methodism.

Name of District	Conference	Rank for Benevolence	Average Pastoral Support	Rank for Pastoral Support
N. Boston, N. E.		105	\$1,137	12
Boston, N. E.		119	1,181	14
Dover, N. H.		211	771	151
Concord, N. H.		238	640	229
Portland, Me.		247	730	186
Rockland, E. Me.		280*	528	291
Springfield, N. E.		296	730	194
Augusta, Me.		302	601	261
Lewiston, Me.		306	625	246
Bangor, E. Me.		314*	609	265
Claremont, N. H.		321	547	288
Bucksport, E. Me.		337	564	267

What strikes one with amazement is that a district should come within twelve of leading all the districts of the church in pastoral support, and yet be the 105th in the matter of benevolence, and growing worse. Not "growing worse" positively, perhaps better, but relatively among districts that are rising more rapidly. The stock excuse is, "We care for the Boston University." Do we? But take out every man that gives to that institution, and from my personal knowledge of the district that stands No. 1 on this roll of honor, the North Boston exceeds it in wealth. But the test is only about two-sixths based on

amount of contribution. It is a test of fidelity. The North Boston district has 68 blanks—collections not attempted—the banner district has 10. And its pastors show this fidelity on an average pastoral support of \$849.

The points of honor in the above table are that the Concord district stands one higher, and the Rockland eleven higher, in rank of benevolence than in pastoral support. Looking into these districts, ranged in rank for fidelity to the system, one is amazed to see standing above Bucksport district, eighteen districts filled with colored faces. And more than half of the eighteen are above the middle of the foregoing table! What is New England, with its centuries of accumulation, its eminence of literary culture, its devotion to Plymouth Rock and Bunker Hill, doing among a people that twenty years ago were so people? Setting an example of neglect of duty and shiftlessness.

Many things might be said in explanation of these facts, nothing in justification. We New Englanders need to come to the bar of Conference and conscience, and promise to keep our rules, not to mend them. There has been a spirit of distrust of our polity among us, and we have welcomed it. We have had great sympathy for the slave, and deserve great credit for his emancipation; our Conference has put, and now has some of the noblest workers in the field of his elevation. But the above-named districts took 229 collections for the Freedmen, and left 281 blanks, or the "preacher filled the blank by paying a fine of \$1 for not taking the collection." This collection has been discouraged because the policy of the General Conference did not correspond to our individual notions. That may be the right of private judgment, but it is not loyalty to Methodism, nor helpfulness to the cause of the slaves of ignorance. Individualism has its attractive excellences, but it is rope-of-sandism in the achievement of vast plans; Parker and others being notable examples. There is no better place for a solid, compactly organized, thoroughly worked church than New England. Laity and clergy should combine to see that every part and plan of the Discipline be faithfully carried out, and then the church, that is conquering so widely elsewhere, will have its brightest victories amid the intelligence and eminent possibilities of New England.

"Our doubts are traitors,
And make us lose the good we oft might win
By fearing the attempt."

The better day has begun. The wonderful gain of membership about Boston in the past few years, and in contributions to the missionary cause all over New England the past year, is assurance, not that circumstances are more favorable, but that plans, tried and true, have been better worked.

THROUGH THE WOODS IN MISSISSIPPI.

BY BISHOP W. F. MALLABIE.

It comes to pass in these last days that most of the traveling public keep themselves to the railroads and steamboats. The canal and turnpike are out of date; they belong to the long, long ago. Nevertheless, there are portions of the country where, if one travels at all, it must be by the most primitive methods. Within the last few days I have seen and preached to scores and hundreds who never saw a steamboat, and never heard the screech of a locomotive whistle! All this in the centre of the great State of Mississippi.

After a full two weeks' tour through the State, I found myself at West Point, on the eastern edge of the State. After a ten o'clock meeting and an hour's address in the church of our own people, I found myself ready at 3 P. M. to start on a hundred-mile trip across the country. The team was a tough little horse and a meek and mild-mannered mule. The vehicle was a long-bodied, open buggy, with seats for four. The seats were comfortable, and the carriage had strong but easy springs. There were four of us. The presiding elder and one of the preachers on the district sat on the front seat, the presiding elder officiating as driver. On the back seat was an aged, life-long Methodist from Iowa, the father-in-law of the presiding elder. He was on the high side; the remaining seat was occupied by the writer. The average weight of the four was just about 190 pounds—not any means a light and trifling crowd. We kept our respective seats throughout the entire trip.

Moving slowly out of West Point (for good drivers on a long jaunt will start slowly), in due time we found

ourselves in the suburbs of the town. The first object of special interest was seen at the distance of about a mile from town, out in an open field some hundred rods back from the road. It looked like the frame of some sort of contemplated building, but was so peculiar in its construction that the question was asked as to its use and purpose, when the reply was made that it was a gallows, prepared for public executions. It was an ugly-looking affair, and answered to the pictures one may have seen in books of ancient date. It stood in the broad, open, level field, just a bare, horrid piece of framework. The only object to relieve the dreadful monotony of the scene was a beautiful towering tree, twenty rods from the gallows. It is an occasion for gloomy reflections, as we look out to the instrument of death, to think that under the blue heavens, in the light of the fair sunshine, men have stood upon that platform and looked out upon these green fields, and this beautiful stretch of country, and then been hurried off into eternity. Then it must be remembered that these executions are of the most public character. Fifty thousand people could stand within sight and sound of the victim, and crowds always attend. There can be but one result—a public execution must be demoralizing and brutalizing to the last degree. The theory that it strikes terror into the hearts of evil-doers is a delusion that has been a thousand times disproved. It is difficult to imagine anything that would tend to worse results than an application of the death penalty under these circumstances. There is absolutely no restriction to the attendance. It is free to all; men, women and children can be present if they so choose, and they go by thousands and tens of thousands. There will come a change, however, over all this, for the spirit of the age and of Christian civilization is opposed to it.

A FLIGHT TO THE NORTHWEST.

BY REV. T. GERRISH.

The point of departure was Biddeford, on the banks of the historic Saco. The point of destination was to be the uppermost, if not the uttermost, parts of the Northwest.

The wing that was to bear us in our flight of five thousand miles to the icy north was made both swift and strong by steam. The "Boston & Maine" whirled us sixteen miles to Portland in less than twice that number of minutes, during which time we raced alongside the grandest boulevard on the continent (Old Orchard Beach). We ran past Cape Elizabeth, and from the window I looked out upon the field where, twenty-four years ago, we were mustered into the United States service, and where three years later we who returned sang "When Johnny comes marching home." The white tents are all gone, and huge rolling mills, grim and black, stand in their stead. "Portland!" "Portland!" shouted the brakeman; and in a moment's time the "Boston & Maine" transferred us to the "Grand Trunk of Canada."

My traveling companion was a well-known merchant of Biddeford, with a clear, distinct Methodist experience, but, unfortunately for our church, with a Congregationalist membership. In the organization of our company for this flight, he had kindly selected me for president and secretary, and I had appointed him treasurer and cashier; and his acceptance of these positions may account in part for my flight.

Our headquarters were quickly established in the Pullman car "Congo." It was indeed a novelty to make our trip to the north by the way of the Congo, but here as elsewhere extremes often clash together in the most unexpected manner. The "natural seaport" never looked more lovely than on this first day of summer, as she sat in her robes of green velvet, looking out and down upon the smiling face of Casco Bay, which shone in the sunlight like that of Moses with the light of God when he descended from the Mount.

During the earliest stage of our flight, many statesmen were encountered on their way to the Democratic State Convention, which was to convene in Bangor on the morrow. My nearest neighbor in the car, whose breath indicated that he must hail from some point near New Hampshire or Massachusetts, asked me with a tremulous voice, "Who I preferred for governor?" Charlie Roberts or Judge Redman? Knowing them both intimately, I could, of course, only say that both being good men, I had no special choice. As we drew near to Portland, their theme of conversation became Payson Tucker and passes.

At 1:30 P. M., the "Congo," reversing the order of nature, rolled on an upward grade from Portland to Montreal. We soon caught a glimpse of Oxford, where Bro. Buffum fills the pulpit recently vacated by Bro. Mitchell. Then comes Mechanics Falls, where Bro. Cobb is successfully gathering in the results of his faithful labor of last year. Paris soon welcomed us with a beauty as rare as that of a new-blown rose. Here Methodism is at the front. How could it be otherwise, with the present incumbent in its ministerial chair? Up on the hill to the right looms the little hamlet of North Paris, made famous by sending the names of Hamlin, Prentiss and others scarcely less prominent to the Penobscot valley. Out on the plain a mile to the left is Norway, a straggling, struggling town full of pluck and muscle, in its character the most "western-like" town in New England, if we except Houlton. Norway has its own eye on the county buildings, and threatens to move them from North Paris and locate them on her own soil. The prim village on the hill, however, shrugs her venerable shoulders and looks down upon her more lowly sister in cold disdain. Methodism has got a strong grip on Norway, and Bro. Pillsbury has a stronger one on Norway Methodism.

As the train glided through a broad, green interval, cleft in twain by a beautiful stream of water—like molten silver—with white cottages scattered over each half, the white fringed by the towering "Oxford hills," we heard the cry "Bethel!" Had Jacob of old in his wanderings found a Bethel like this, he could easily have selected a soft grassy knoll that would have made him a much more comfortable pillow than the historic stone which he used for that purpose. But then as now the

appearance of a cultured lady, and her husband, an unusually fine-looking man and mainly in all his ways, might well be proud of their children. The oldest was about seven, and one of the sweetest and prettiest little blue-eyed girls that could be found in a day's journey, and the others were as nice as any one could wish; the baby, about six months old, was just as cunning and precious as little girl babies always are, at least, almost always. We concluded the service with prayer, and then as happy a company separated as could be found anywhere in the State of Mississippi. Once more we resumed our places in the buggy, and with words of kindly farewell took our leave of those whom we may never see again on earth. May God bless the dear children!

METHODISM AND THE AMERICAN REPUBLIC.

BY REV. L. WHITE.

It is one of our commonplaces that Methodism is a child of Providence. The statement is true; but Methodism has not the misfortune to be the only child of Providence and therefore a lovely child. Methodism and the American republic are two very closely-related children of Providence. They were of twin birth, and have kept up their close relation and been faithful to each other for a century. The Republic was a great providential opening for Methodism, and in turn it has been a part of the providential mission of Methodism to do foundation work for the Republic; not, indeed, to do the whole of this work, but to bear in it a large and essential part, to which the older churches were obviously inadequate.

Methodism, under the able lead of Asbury, had for years been engaged in this work when Washington was first elected to the presidency. The church militant is an army essential to the permanency of civil liberty, and that can never be a standing army. Additional to what could be expected of the faithful settled pastors of the land, was there not for the very life of the Republic a demand for just such a militant host as Methodism called forth from the people and threw into the whole broad, ever-extending field of our country?

This demand was emphasized by the fact that, under the depressing influence of the prevailing notions of theistic necessity, spiritual religion and a sense of personal accountability were dying out, and unbelief and indifference were gaining ascendancy. True, the New England theology gave prominence to the doctrine of divine sovereignty, thus tending to level kings down to equality with their subjects before God, and so far fostered the republic idea; but in contradiction to the doctrine of equality before God, it taught at the same time the dogma that all Christians are the elect of God by unconditional decree, thus making the church, as far as theory could do so, an irresponsible religious aristocracy, and in a misfortune rather than a fault. In this it placed Christianity in the awkward position of antagonism to our declaration of independence, that exalts individual responsibility and accounts all men equal before the law by inalienable right.

But the Gospel which Methodism preached through the land affirmed, on the man-war side, the freedom of moral agency that properly distinguishes every man's own personality, and, on the God-war side, the reign of an infinite Father and Saviour whose all-embracing love regards equally the well-being of every child of His great family. This central doctrine of our Christian faith answers to the bill of rights under which the American ship of state was launched, as face answers to face.

Passing Comment.

BY RITO.

Moritz Wagner, it seems, has "gone back" on Mr. Darwin's theory of "natural selection," and has invented one of his own, to be known as "isolation." The *Presbyterian* says: "This is what

is called by some, science. Two ages ago on the wrong side of [glacier, and in their struggles in the [new habitat produce man." The next craze is, now in order. Let somebody give us a new and wilder theory of life, and then say, like G. W., "I did it with my little hatchet."

About the driest reading to be found are the editorial columns of some so-called Liberal papers since Messrs. Jones and Small have left Chicago. During their stay in that city there was something to write about.

The *Golden Rule* handles without gloves some ministers who have fallen into line with the oppressors of the Chinese. It says: "Woe to the minister who goes with the multitude to do evil, who gives the weight of his sacred character to a bad cause!" We respond with a hearty Methodist amen!

The *Christian Register* says: "Spiritualists have succeeded in exhibiting the depth and reality of the world of mystery by which we are surrounded." It might have added that this is the principal business of humbugs.

The *Central Baptist* declares that "controversy" about immersion, "now exists only among the half-learned and the uneducated." Precisely. This is just the reason we Methodists have no controversy about it.

The papers are all running over with details of strikes, attended with more or less general lawlessness and resulting in destruction of life and property. It is passing strange that men who are claiming, as they say, their rights, should so ruthlessly trample upon the rights of others. It discounts their claim amazingly.

The *Pittsburgh Christian Advocate* well says:—

"All the subsequent developments tend to show that the President made a mistake in the removal of Gov. Murray, of Utah."

It certainly was a very great mistake, the gravity of which will be still more apparent, even to the President.

The *Christian Advocate* regards Phillips Brooks as wise in declining the election to assistant bishop of the diocese of Philadelphia. It suggests that there is plenty of material for bishops, but that Dr. Brooks "is too large a man" for the office. Isn't this a trifle hard on bishops?

The *London Methodist Times*, while outspoken and progressive on all questions of the day, is staunchly protesting against all use of "the sacred machinery of Methodism" for party ends. This is just right. Let us have free discussion and the utmost limit of light and personal freedom, but the church, as an organization, should have nothing whatever to do with political parties.

In Guthrie, Iowa, the Presbyterian Church was opened to a Universalist minister to preach, Sunday, April 18—the first sermon of his denomination in the place. In the evening he attended the same church and heard its pastor preach. To show himself a marvel of courtesy, he reported in part in his denominational organ the sermon he heard, and criticised and controverted its statements of doctrine. We judge that another preacher of his persuasion will not be needed in Guthrie for the next quarter of a century.

The "chronos" business having been worked for about all it is worth, enterprising parties are on the hunt for new and captivating devices. The *Church Press* takes the lead, and offers its patrons life insurance certificates as follows:

\$1,000 certificate for 10 subscribers and \$10.
2,000 " " 20 " " 20.
3,000 " " 30 " " 30.
4,000 " " 40 " " 40.

In the name of wonder, what next?

The *Christian Leader* says: "Orthodoxy, even of the severest type, never prevents a man of first-class ability from getting an audience;" and it also says that: "The largest regular audiences are drawn" by orthodox men. It follows, as a matter of course, that men of less ability must be orthodox if they would amount to anything.

Still further the *Leader* says: "We question whether in the country at large there is more hospitality for the new than for the oldest theology." It could just as truthfully have added that orthodoxy is precisely what the country needs.

In speaking of "The issue of millions upon millions of shares and bonds" by railroads, which are watered and wholly fraudulent, the *National Baptist* declares these gigantic cheats to be "at the bottom of our present depression." It truthfully says:—

"It is the same swelling of the liabilities of the roads that has entailed the need of cutting down wages, in order to enable the roads to pay dividends and interest."

It is thus that a few robbers of the public have piled up fortunes of scores of millions and made themselves the meanest thing on earth—a moneyed aristocracy. Clearly it is the right of the people to have a righteous judgment passed upon such enormous crimes.

BY REV. R. H. HOWARD.

Commenting on this, the *Christian Advocate* well said that if it was understood that one-hundredth of one percent. of the Methodist ministers in the country indulged in the use of even small liquors as a beverage, there would be "fermentation" in relation to the matter that would be felt from one extremity to the connection to the other. And what is thus true of our ministry, is not less true of the ministry of several other sects. And what is thus true of the ministry of these denominations, is quite equally true, doubtless, of the membership of the same. Indeed, every great revival of religion is understood to mean nothing less than a revival withal of temperance, and a corresponding abatement, of course, of the evils of intemperance. Last winter there was a powerful religious revival at Gallipolis, Ohio, and the mayor of that city declares that while in February, 1864, there were thirty arrests for drunkenness in that city, during the corresponding month for the year ensuing, absolutely not an arrest was

BY REV. R. WHEATLEY, D. D.

vent the waste of church property, and the injudicious location of new edifices were the principal aim of its projects. Not less than \$400,000 are said to have been squandered in the past by foolishly mortgaging church property to pay current expenses, and by the more foolish sales of churches in neighboring towns where the spiritual needs of the people loudly call for them. In one locality, so populous that a single block contains upwards of four thousand souls, the Methodist Episcopal church was sold for a mere song to the Lutherans. The principal agent of this sale has long since gone to his account. The social standing that conversion of Christ had given him, in his opinion, demanded other church associations than those of the humbler sanctuary in which he had found the Lord. What a population there be Bohemia, Roumania, Greece, Servia, Croatia, Italian, etc., brought with them, and how many of these converts, and their children are all Americans made such by free schools, free press, free churches, and the free spirit of the Gospel according to the Methodist interpretation — need it white hot. Mr. Editor, the conviction becomes unspeakably deep that only the Gospel and the grace of the Lord Jesus Christ can purify, save, uplift, perfect our fallen humanity. This seems platitude enough. Put it in the brightest, lightn-

Perils — Warning.
 BY REV. CHARLES JONES.

Among the signs of the end times, the Scriptures declare that "Many false prophets shall rise, and shall deceive many;" and many shall come in the name of Christ's name (Matt. 24: 5, 11, 24). Also, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;" and that "perilous times shall come" for men shall be lovers of their own selves," boasters, proud, with other malign qualities (1 Tim. 4, and 2 Tim. 3). No one will hardly carry in himself all the marks given, but if one in any sense a tool of Satan, some of the badges will appear in his attitude, spirit and life. John, in his first epistle, warned Christians not to believe every spirit, but to *try* the spirits, whether they are of God, because many false prophets are gone out into the world. There is, accordingly, an obligation resting upon the Lord's servants to be vigilant, and to see to it that they do not allow Satan, as an angel of light, to deceive and deceive them. He is not

Is such drift of the Lord: David, king of Israel, penned the 51st Psalm as an index of his hearty penitence and of his readiness to confess and forsake his great abuse of both Uriah and his wife, in his causing the former's death, and in his taking the latter to his bosom as wife, when the union was the purchase of blood. The 141st Psalm gives us a true conception of humilious and hearty penitence: "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be a kindness: but let mine enemies blaspheme, and let him who hates me be above me: for when shall I be cleansed from my iniquity? and where shall I be purified from my sin? For thou art true, O God: thou shalt prevail. Let mine enemies be ashamed, and let them who hate me be confounded: let mine enemies be made as nothing, and let him who hates me be as nothing. Let mine enemies be made as nothing, and let him who hates me be as nothing. Let mine enemies be made as nothing, and let him who hates me be as nothing."

ment—outside of the Territories—has no control, at present, over the liquor traffic in any State of this Union. Second, because it leads many good people to believe that men who are violating State, or local, prohibitory laws, are protected in such violation by the United States government.

A VICTORIOUS DEFEAT; A Romance of the War Between the States. By J. B. Lusk. Illustrated by J. B. Lusk. New York: The Book Concern, 1865. 12mo. Pp. 240. Price, 25 cents.

force of surrounding opinion and the practice; but a secret instinct tells him that he is the conservator of that which he has no right to sacrifice, or even to compromise, in the interest of his personal convenience or comfort." Among the popular papers we find: "What may Animals be Taught?" "Primitives: Clocks;" "Counting Unconsciously;" "The Principles of Domestic Fireplaces."

His way to Galilee with Jesus passed through Samaria, halting at Jacob's well, sending the disciples to the neighboring town for food. While sitting weary by the well's edge, a Samaritan woman came to draw water. Jesus asked her for a drink, and she, surprised, asked him how he knew she was a Samaritan. Jesus replied that he knew because of the well's location, and then spoke of the living water he offered. She responded with faith, saying, "Sir, give me this water, and I shall never thirst again." Jesus then told her to call her husband, but she replied that she had no husband, which Jesus confirmed. She then declared her belief in Jesus as the Messiah, and he told her to go and tell her household. The next day, Jesus and his disciples went to the Samaritan town of Sychar, where they met the Samaritan woman again, who had returned with her community to believe in Jesus.

surprise that a Jew should
of a despised Samaritan
sured her it would have be
the favor had she only

BY REV. W. O. HOLWAY, U. S. N.

II. Lesson Analysis.

2. In LESSON II (John 1: 35-51) our

5 In I, SON V (John 4: 5-26) on
topic was, "Jesus at the Well." O
His way to Galilee with His disciple
Jesus passed through Samaria, and
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slipped away in the crowd. But later, in the temple, Jesus sought the man out, and warned him not to repeat his sins, "lest a worse thing" befall him. The man told the rulers that it was Jesus who had healed him—a reprover which excited fierce hostility against our Lord, because it seemed to be His habit to work such miracles on the Sabbath. Jesus defended Himself by putting Himself in the same category with the Father: "My Father worketh even until now, and I work." This only excited a deadlier hatred against Him.

Thousand." The attempt of Jesus to

III. Questions.

1. Who wrote the Fourth Gospel, and under what circumstances?
2. What truths were taught concerning the Word, as to His relations to Deity and time?
3. What had He to do with creation, with life, with "the light of man?"
4. How was He treated by the world, and "His own?"
5. How did He treat those who received Him?
6. What was the Incarnation?
7. What testimony concerning Christ did the Baptist give?

10. What faith did he express, and what

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Zion's Herald.

WEDNESDAY, JUNE 16, 1886.

Irreligious persons are very apt to reason with themselves after this fashion: If the fruits of faith in Christ are so rich in blessing to the soul of the believer, why is the believer so slow to urge this faith and its blessings upon my attention? Just as the multitudes of Christ's time looked to Him for instruction and encouragement in spiritual things, so the multitudes of our time look to the professed followers of Christ for similar instruction and encouragement. Then let every professed follower of Christ see to it that he bears a faithful testimony for Christ in thought and word and life.

When Paul was doing missionary work in Rome, his Philippian brethren sent him a liberal contribution for his maintenance. In acknowledging this gift, he described it as "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." In saying this he simply stated God's estimate of His people's freewill offerings for a support of missions. What inspiration there is in this thought! What a stimulant it is to missionary liberality! Think of it, O Christian, thy gifts for the spread of the Gospel are "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Surely, if thou really lovest God, and if Christ is verily precious to thee, thou wilt not refrain from making such offerings. Nay, thou wilt esteem thy opportunities to make them as things too precious for thee to throw away. Thou wilt be no niggardly and reluctant giver, but a liberal and cheerful contributor "to the help of the Lord against the mighty."

The peace which Christ gives to His disciples is the anoint which keeps them calm and serene when storms threaten to sweep them to destruction. Hence it was not until after he said, "My peace give I unto you," that he added, "Let not your heart be troubled, neither let it be afraid." It is the guilty heart that trembles in its hours of storm and stress, but he who is in possession of Christ's gift of peace, looks at the most appalling danger with an unshrinking eye and sings, -

"Fearless of hell and earthly death,
I'd break through gloomy foe;
The wings of love and arms of faith
Would bear me conquer through."

Error may sometimes be exposed and truth defended by a jest. Nevertheless, a conscientious man will be both sparing and cautious in his use of this questionable weapon, knowing that the grossness of a jest may be a poison fruitful to morals even though it be used in defence of truth. A jest, especially when uttered on the platform or in the pulpit, is harmful if

"... it is so done that the people
Delight to wallow in the grossness of it,
'Till truth herself be shamed of her defend-
er."

WHERE IS THE REMEDY?

Two facts must have impressed themselves upon the mind of an intelligent observer, at the opening of the court a month or two since, in this city, for the trial of divorce cases. The first was the painfully long list of applications, chiefly on the part of wives, for a separation; and the second fact, developed as the trials proceeded, was the abundant cause shown, in most of the instances, for the effort to secure this annulling of the matrimonial bonds. However much indisposed we might feel to advise a divorce, except in the instances countenanced by the Master himself, we could not counsel any further attempt for these parties to live together. Indeed, in a large number of these cases, the wretched husbands had, for years, ceased to support their families;

they were drunken, abusive and violent when at their homes. The unhappy wives had returned, in some instances, to their parents; in most cases, were struggling wearily to support themselves and their dependent babes. The presence of the husband and father was a terror to the household.

Now, why should we raise up our voices against these multiplied divorces, when, not simply to the immediate sufferer and the circle of her friends, but to the community at large reading the testimony, and to the grave and careful judge accustomed to weigh evidence and having every reason for moving slowly and conscientiously in reaching his decision, there seems to be no occasion for hesitation to separate these solemn domestic covenants? We have not to look far for an adequate answer to this question. An incident that occurred within our observation presents it in a concrete and eminently practical form. The lady who related the occurrence to us attempted to dissuade a young woman of her acquaintance from consenting to the proposals of a male friend who was urging his advances upon her acceptance. His character was doubtful; he was not choice in his company, and he was accustomed to social drinking. He made many promises of reform, but little confidence was felt in his sincerity by those who knew him best. The young woman knew all this; but she had become attached to him. She thought he could give her a home and provide for her, and this she was anxious to have. She finally turned aside our informant with the very significant words: "Well, I think I shall marry him, nevertheless, and try my luck. If he goes to drinking and to the bad, I shall simply get a divorce, and that can be done any day." Herein is to be seen the mischief resulting from the ease, which has been now legally secured in most of our States, of breaking the bonds of marriage, and readily renewing them again. If it were understood that only death, or one form of crime, could loosen the relation, very much more care would be taken in entering into it. Little sympathy need be expended upon one who, with her eyes open, against the warnings of judicious friends, and the painful experiences everywhere manifest in society around us, deliberately unites herself, by a solemn oath, in God's name and presence, to live until death with one whose character and habits give every assurance of a miserable married life.

We remember distinctly when in Massachusetts the divorce law began to be loosened. We were in the Senate when an able young lawyer who had, with considerable difficulty, secured the divorce of a beautiful and suffering wife from a miserable husband - a lady whom he afterwards married, certainly to the domestic comfort of both - obtained several additional statutory provisions rendering these family separations more easy of accomplishment. This breach upon the former somewhat rigid law, founded upon the New Testament code, was succeeded in following years by others, and the result that might have been expected has been witnessed. It has not made the family bond any purer or sweeter, but has scattered scores of firesides, dividing the children between the parents, creating heart-burnings and indescribable miseries. It has greatly increased the number of these separations. On account of the readiness with which they can be secured, trifling occasions are swelled into serious difficulties, and husband and wife fly apart, until for the reason of a well-calculated desertion, an earthly court takes the responsibility of sundering the bonds of those whom God had been reverently asked to join together. It is becoming more and more common, in what is called good society, and especially among a certain class of literary people, to find two new families existing, not far removed from each other, made out of one previously united couple; both members of the union having remarried after the divorce. Young people are not unfrequently met who blush at a reference to their parentage, as well they may. And in not a few of these instances, the separation has been occasioned by no evil or criminal habit, by no personal violence, but simply through a want of compatibility of temper or taste.

It doubtless would be at no little self-sacrifice for these parties to live together, but it is their inevitable discipline, in the providence of God, from which they ought not to shrink, and which may work out eternal blessings through temporary "light affliction." If disease enters the family circle, or a loss of reason, it will entail sacrifice and self-denial; but who would not think one a brute who should make such an incident the occasion for breaking the family tie? If it were not so easy to secure legal relief, without doubt, in hundreds of these instances of separation, old love would recover its power, patience would win its heavenly victory, and divine grace would overcome the painful temporary aversion that may have been created. It is very difficult to put back any indulgent legislation. The mistake was, that it was ever permitted. Such a moral sentiment, however, may be aroused by the increasing and appalling evils that are following in the train of easy divorces, that, if a repeal of existing statutes is not secured, the acts themselves will be frowned upon, the Christian Church in its ministry and discipline will become preeminent in enforcing the recognition of our Lord's precept in reference to marriage, and good society will offer little countenance to those who trample upon it.

It might be said of these divorces, as it has been of poverty, if intemperance could be done away, the question could be readily solved. At the bottom of this evil, as of most crimes and human wretchedness, lies the drinking habit. The temperance reform is the most comprehensive of earthly benedictions, with the exception of the Gospel of the Son of God. In aiding this we push forward every plan for relieving the race of its vices and sorrows, and trample upon nearly every enemy to its peace and progress.

MR. CHAMBERLAIN AND MR. GLADSTONE.

Their Former and Present Relations.

Forty years ago, no radicalism was more revolutionary and perilous in the eyes of steady-going politicians of the Whig type in England than that of Mr. John Bright. To-day his courageous and eloquent colleague in the representation of Birmingham leaves him in that regard a long way behind. Mr. Bright's political principles seem old and pale and faded when contrasted with the strong and vivid color and complexion of Mr. Chamberlain's ideas; and the middle-aged men in the House of Commons who acknowledge the chieftainship of the latter gentleman, are many, enthusiastic and strong in their combined force. Not only have they of late years been climbing into the high places of the ministry, but have been actually worming their way into the sacred core of the cabinet itself, to frighten Whig dukes with their north country ideas and their transatlantic democracy. A large part - possibly the largest part - of the real political power of England lies not in London and the southern towns, but in the large manufacturing and industrial centres of the north, whose political existence may be said to have begun with the Reform Bill of 1832. Of the political opinion of northern England, perhaps even more than of mid-England, Mr. Chamberlain is the recognized exponent.

Considering the short time Mr. Chamberlain has been an active and acknowledged force in English political life, his position to-day is a truly remarkable one. He was not born for two or three years after Mr. Gladstone had entered Parliament as representative of the Tory Duke of Newcastle than of the small borough of Newark for which he sat. And long before baby Chamberlain had relinquished the reins of the rocking-horse and had ceased to be delighted with the rhymes of the nursery, Mr. Gladstone had been for some years holding the reins of power in subordinate government positions, and charming the House of Commons with his truly wonderful eloquence. Roughly speaking, Mr. Chamberlain may be said to have come into noticeable political prominence in 1874, when, though only thirty-eight years of age, he retired, a wealthy man, from all active relations, with a large and prosperous business in Birmingham, and was elected mayor of that great and thriving community. Two years later he entered Parliament, where his youthful appearance, his ready-dressed figure, his obvious pride in the rare floral adornments of his button-hole, and his occasionally undisciplined impulses, made him seem ten years younger than he really was. As an illustration of the rapidity and success with which Mr. Chamberlain has run the race for political power and popularity, the following incident, mentioned by Mr. Jesse Collins, may be narrated. More than half a dozen years ago, when the now famous radical leader and his attached friend Collins were traveling in Iceland, Mr. Collins got into talk with a schoolmaster in one of the small Icelandic towns. The schoolmaster displayed a close acquaintance with English political life and a keen interest in its affairs, and remarked that there was one rising politician whose course he was following with great attention; could the travelers afford him any information concerning this great Englishman? His name was Joseph Chamberlain. And the good

domine of *Ultima Thule* gazed on his hero with a mingled admiration and surprise not difficult to imagine.

When in the spring of 1880 a liberal ministry had to be formed, the radicals had to be consulted, for the elections had shown an unexpected growth of radical sentiment in the country. There were able statesmen who had been in office before, and who perhaps felt that they had a sort of prescriptive claim to some position in the new government. And there were the new men, the free lances below the gangway, who had urged their way to the front during the long and weary years of imperialism and "spirited foreign policy." These claimed recognition in the distribution of places, and Mr. Gladstone, though reluctant to saddle the untried political colt with cabinet responsibility, was at last obliged to yield to radical pressure and find for "Citizen Dilke" a place in the ministry and for Mr. Chamberlain a seat in the cabinet. For the five years he was in office Mr. Chamberlain did sturdy and substantial work in the service of his country, and his character and capacity as a statesman rose steadily in the estimation of his numerous admirers. Especially has he become the champion of popular rights and the friend of workmen. "England," he said, addressing over two thousand of them at a political gathering some time since, "England has been called the paradise of the rich; let us see to it that it does not become the purgatory of the poor." Ambitious, masterful, profoundly politic, occasionally rash, always eloquent and interesting, he is at the present moment one of the most gifted, able and influential of English representatives.

During the troubled and toilsome years of the liberal government of 1880-5, the relations of Mr. Gladstone and Mr. Chamberlain were of the friendliest character. So close and inseparable did their friendship appear, and so identical were their leading political interests and principles, that Lord Hartington, whose influence with the prime minister as the representative of the Whigs had always been considerable, became apprehensive that he was losing ground, and it was rumored that Mr. Gladstone's personal fondness for Mr. Chamberlain was unduly influencing his public policy and threatening to imperil his personal independence. Especially was this the case when the two great measures of the government - the Franchise Bill and the Redistribution of Seats Bill - were before the House of Commons. In regard to both of these the president of the Board of Trade seconded the efforts of the prime minister with all his accustomed eloquence and power. Lord John Manners, a member of Lord Beaconsfield's government, had urged that the bill (Redistribution of Seats) before the House would practically make Mr. Parnell grand elector for four-fifths of Ireland, and Mr. Chamberlain replied that that was Mr. Parnell's position now. "I am not by any means certain," he continued, "that this bill will make any change in his great influence; but whether it does or not, unless this House is prepared to abandon all idea of constitutional treatment of the Irish question, unless it is prepared to abandon all idea of a representative system in Ireland, it should take care that the representative system there is a reality and not a sham, not a mere fraud and imposition. We may or may not like the opinions held by the majority of the Irish people, but we cannot suppress them; and it is to our interest, it is in accord with statesmanship and good policy, that those opinions, however unpopular, should be represented - that we should tempt the people of Ireland to bring their grievances to a constitutional test and not drive them to secret conspiracy."

Possibly, however, the younger man may have misinterpreted the kindness, suavity and readiness to yield on immaterial points of the veteran statesman, and may have been led to conclude that his counsel, influence and friendship were indispensable to his great chief. However that may be, Mr. Chamberlain's recent attack on the aged statesman can only be regarded as the ill-restrained anger of a disappointed and impulsive man. Mr. Gladstone was certainly wrong when in 1861 he supposed the action and attitude of the Southern States of America precluded the Union, and he has seen and acknowledged that the opinion was unwise and unwarrantable long ago, as Mr. Chamberlain was well aware. Mr. Chamberlain, therefore, whatever the motive that at the moment inspired him, acted without justice and without wisdom, when, half boisterous with wrath, he taunted Mr. Gladstone with his error of a quarter of a century ago, and asked the crowded House of Commons: "Are you sure he is not making a mistake now?" He may be mistaken, and so assuredly may Mr. Chamberlain.

EDITORIAL COMMENT.

The grand jury at Seattle, Washington Territory, has made an exceedingly important presentation in that Territory. They say that abundant evidence brought before them convinces them that a treasonable organization, known as the Red American International Workingmen's Association, exists throughout the country, which is anarchical in theory and practice, instigates arson, murder and robbery, purposes to overthrow our government, and aims especially at securing control of the labor organizations - particularly the Knights of Labor. They find this branch of the organization was established last fall in Seattle, Tacoma, Olympia, and other points on Puget Sound; and that all the riots and disturbances, nominally arising from the Chinese question, were the work of this treasonable organization in every instance. Now let our politicians cease to bow the knee to the Hoodlum Baa, stop helping the wicked and senseless cry against the peaceful Chinese, and turn their attention to the real dangers which threaten us from the ungodly and traitorous immigrants from Europe, who plot to destroy our institutions, and bring the curse of anarchy upon the land.

The *Christian Register* is struggling with the dilemma presented by one of its leading clergymen, now of Chicago, Rev. Mr. Spuler, in reference to the action of a late Western Conference of the denomination. An effort was made at one of its sessions to have some common, even the simplest, ground to stand upon. The effort has been made, with an equal lack of success. We recollect one memorable discussion in New York city on the same theme, when Dr. Lathrop urged the necessity of some Christian symbol, but was overborne. At this Cincinnati Conference, one delegate presented so milk-and-water a resolution as this: "Resolved, that the primary object of this Conference is to diffuse the knowledge and promote the interests of Christianity." This was presented by a layman; but objection was made to the word "Christianity," so this was left out, and an effort was then made simply to have a theistic symbol. The following resolution was offered: "That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose to be the promotion of a religion of love to God and love to man." It was declared, however, to be dogmatism to introduce the divine title, and the resolution was voted down. Finally this resolution, offered by Rev. Mr. Gannett, without Christianity or theism in it, was accepted: "Resolved, that the Western Unitarian Conference confederate fellowship on no dogmatic tests, but welcomes all who wish to join to help establish truth, righteousness, and love in the world." But having refused to accept Christianity, or to inculcate love to God, the question of Platonism becomes only too pertinent: "What is truth?" And on what sanctions, and in whose name, is the rightness to be taught? How are hardly tempted men to attain to it, and who is to be loved? This is certainly a triumph over creeds. We shall wait with interest to learn the success of the Conference in securing a victory over error, over vice and sin, and over selfishness, in the broad Western field, on this Christian basis. Our excellent editor of the *Register*, who has had a remarkable experience in passing through many, so-called, orthodox creeds, heartily approves of this Eastern Conference. We shall doubtless find in his columns full reports of the practical results of this creedless fellowship.

The present is a critical hour in Great Britain. The one great leader of the period fails to carry a majority of Parliament with him, and is forced to appeal to the country for the confirmation of his defeat or for fresh reinforcements. No man in the opposition is able to call to his standard a ruling body of law-makers. Ireland will never demand less than has been offered by Mr. Gladstone in his Home Rule bill. The Protestants of Ireland, the Presbyterians of Scotland, the Established Church, and many of the Independent religious leaders of England, fear that Home Rule means a dangerous supremacy of Roman Catholicism in Ireland. Even so calm and judicious a man as Rev. William Arthur has come out with a very earnest and anxious protestation against Mr. Gladstone's bill. Parliament is soon to be dissolved, and an appeal will be made to the people of Great Britain to learn the public sentiment. In the new election they will decide by their choice of representatives between Mr. Gladstone and his opposing parties, both radical and conservative. The contest will be heated and expensive; and both sides, at this moment, seem equally sanguine as to the result. Our sympathies have been warmly won by the "grand old man," but we confess to being forced to hesitate where we read the impressive words of Mr. Arthur. The excited and hysteric outbursts of party sheets amount to little; but the evident sentiment of our Irish Wesleyan brethren, at this moment, is one of much concern, and distrust of the Home Rule legislation. There is a higher hand, after all, which directs the movements of nations, and His providence will not be silent while the heart of a great people is profoundly stirred.

Few persons, professional or unprofessional, have given so close and extended a personal examination to the work of J. M. Buckley, of the *Christian Advocate*, to morbid mental conditions, and to the modern phenomena bearing the different names of "animal magnetism," "spiritualism," "trance mediums," "mind cures," and so-called "faith cures." For nearly forty years, by seizing opportunities for personal observation, by conversations with the most noted representatives of the various theories, by collecting and reading the immense and amazing literature upon the subject, he has accumulated a vast collection of facts, and is as well prepared as any man of our day to generalize wisely and clearly upon a somewhat mysterious and very difficult and subtle question. This he has done, in a (in many respects) remarkable paper in the *Century Magazine*, just issued for June. He gives, at length, the results of his own personal experience and reading, the accumulated and well-authenticated facts showing the strange power of mind over matter, the wonderful cures, by every variety of process, which have been apparently secured, the undoubted results attending the visitation of certain sacred places and shrines by Roman Catholics, the great success, for extended periods, of individuals, in the use of certain instruments, or simple remedies, and of men of pre-eminent mental power in curing various diseases. He calls attention to "the marked similarity between the cures, and, in a large measure, faith cures, of the present hour. Dr. Buckley then enters at length upon the philosophical solution of the problem. Here he shows not only a remarkable breadth of professional reading, but strong, original and conclusive thinking. He calls attention to the lately-developed, but now well-understood, facts relating to the self-limiting character of many serious diseases, consumption among others, as accounting for a not a few remarkable cures, both in the regular and irregular practice. He illustrates the nature of many nervous diseases, which would be likely to yield to any powerful mental impression, and shows, by authentic incidents, equally marvelous cures in the use of

unquestioned human means and measures, with those set forth as illustrating the new science of mind cures, and the superhuman faith-healing of to-day. Dr. Buckley clearly distinguishes between the miracles of Christ and those recorded in Roman Catholic chronicles and at famous shrines. He shows the peril arising from the credulous acceptance of the perfectly sincere and reverent assumptions of modern faith-healers, does ample justice to the power of Christ to heal physical as well as moral diseases, shows from the Scriptures that even miracle-working apostles did not heal their own diseases or those of their disciples as a regular process, by anointing, prayer and faith, and discusses, in a comprehensive way, the relation of true prayer to the removal or endurance of physical suffering. Here, perhaps, we should take a little higher ground than the thoughtful writer, but, as a whole, we have read no discussion of social medicine, and one of such present and serious interest, so full and satisfactory as in this paper. It should, certainly, be published separately for wide and general reading.

When the providential hour comes for church building, it is wonderful to see how everything yields to persevering faith. Five years ago it would have been esteemed a baseless dream for have prophesied that an elegant, richly-appointed house of worship, on the best site in the historical town of Plymouth, with an adjoining very convenient parsonage, would be secured and dedicated without delay. But this glad consummation has been reached. When the divine hour came, under Rev. W. J. Yates, the previous pastor, the conflicting opinions as to expense, possibilities to raise the money, site, style, etc., soon adjusted themselves, and now, right opposite the court house, on the principal street, a gem of ecclesiastical architecture has been erected and furnished. It is about the neatest and most comfortable edifice for worshippers and for church work that we have seen - a model for building committees to visit, for beauty, cheapness and convenience. The whole cost of church and parsonage has been about \$22,000. The church can seat, with the vestry which opens out of the main room, 650, and another hundred can be accommodated by chairs. It has a large basement hall, with kitchen appliances, a beautiful parlor and infant department, and a fine vestry for the choir. Rev. G. H. Bates, who succeeded Rev. Yates and entered into his work with his accustomed zeal, is permitted to rejoice over the completed task.

The dedicatory services have embraced a week, with two Sabbaths. The meetings have been largely attended and of great interest. The opening low-feast, presided over by the venerable Dr. Upham, was a scene and season long to be remembered. His honored name is fittingly commemorated upon one of the large windows - the gift of loving friends and churches. Dr. Buckley and Dr. Sam'l F. Upham preached memorable sermons on the first Sabbath. During the week discourses were delivered by Drs. Plumb, Gordon, J. M. King and L. B. Bates. Rev. W. N. Brodbeck, owing to the condition of Bishop Foster's health, preached the dedication sermon proper, to the great satisfaction and profit of the large audience. On Wednesday, in the evening, a delightful social union, at which a number of the old pastors were present and made addresses, was enjoyed. The great religious festival, closed last Sabbath, with a very interesting Sunday-school service in the morning. The platform was a mass of beautiful flowers, and the whole house was full of their fragrance.

In the afternoon Rev. I. Simmons, presiding elder, of Brooklyn, N. Y. - a Plymouth brother - preached a grand and instructive discourse, and in the evening the editor of *Zion's Herald* preached to the young people. Thus opens a new and blessed era for the Methodist Church in this interesting old town. Its history has been a struggle, but now Methodism here takes both a social and religious position to command respect. The church numbers about two hundred in full membership and on probation, and a Sabbath-school reaching about two hundred and fifty. The services have all been rendered especially interesting by the excellent singing and the large orchestra, a portion of which were generous volunteers from persons of other societies. The architect of the building is Mr. Cady, of Providence, son of the late beloved Father Cady, the well-known preacher of the New England Southern Church. The pastor of the church will give, next week, probably, the details of the enterprise, and of the interesting feast of dedication.

Personal and Miscellaneous.

A full synopsis of the five impressive lectures upon "Boston's Big Giant," delivered upon Sunday afternoons at successive temperance meetings held in Music Hall, by Rev. A. B. Kendig, D. D., has been published by the Massachusetts Total Abstinence Society, and can be obtained free of charge at their headquarters, 36 Bromfield Street. These lectures were attended by over two thousand persons, and made a profound impression. The startling statistics and material facts and statements have been reproduced.

The sixth issue of the *Alpha*, Vol. 4, contains an essay by Rev. M. V. Knox, Ph. D., upon "Woman and Christianity." It is a very able refutation of the strange and unfounded invention of Elizabeth Cady Stanton, in a late number of the *North American*, that woman owed nothing to Christianity. Both woman and the Gospel find a well-equipped champion in the essayist. The paper is a valuable one.

The present week our beautiful and popular Seminary at Andover held its anniversary. Last Sabbath its old and much-esteemed principal, Rev. Dr. Cushing, preached an admirable Baccalaureate discourse. On Monday evening the young ladies held their attractive and successful class day. Tuesday evening was the always welcome principal's reception, and on the day of our publication the Commencement exercises proper occur. Principal Bragdon was never doing better service for our young women than at the present time.

And still they come! No one is entirely safe in the Commencement season. Happily it is a short one. The latest victim is our esteemed friend and excellent presiding elder, Rev. J. H. Mansfield. He certainly honors the University of New Orleans by permitting them to place his name upon their calendars as the recipient of the Doctorate from their board. Long may our popular brother live to wear and honor his "semi-lunar fardels!" "It never rains but it pours." The same honor has been conferred upon Bro. Mansfield at the Commencement of Baker University, Baldwin City, Kan.

Commencement week occurs at the Northwestern University, Evanston, Ill. June 18-24. Dr. Cummings' Baccalaureate will be delivered on next Sunday, the 20th, and Dr. John Alabaster preaches before the Christian Association of the University in the evening. Commencement is June 24. The institution is enjoying great prosperity materially and intellectually.

The *News and Courier*, of Charleston, S. C., has an extended and very appreciative notice of the late anniversary services at Clifton

University, for colored young men and women, Orangeburg, S. C., written by one of its staff correspondents. It speaks in very warm terms of its suite of buildings, its different departments, its internal discipline, the excellent work it is accomplishing, and bears testimony to the efficiency and wisdom of its president, Rev. L. M. Duntun. All this shows the marvelous progress of ideas, in the providence of God. What a change in one generation!

While Dr. M. J. Cramer was residing abroad in a diplomatic capacity, he endeavored to be a true representative not only of our government, but of the church life and church work in our country as well. Of course, he naturally put the church life in the foreground. That endeavor, in this respect, were not wholly unappreciated or unsuccessful, appears evident from the fact, that a distinguished German theologian, Prof. Dr. Fr. Nippold, formerly of Heidelberg, more recently of Berne, and now professor of historical theology in the University of Jena, a few months ago dedicated a work to him, entitled: "Contributions towards a Historical Estimate of the Religion of Jesus." The "dedication" reads as follows: -

"Dedicated to Dr. M. J. Cramer, late minister of the United States to Switzerland, now professor of systematic theology in Boston University; whose efforts have just been crowned by the beautiful hours of fruitful exchange of thoughts on the charismata of the different churches; as a grateful remembrance of his many years' endeavors to promote in America a knowledge of the nature and aim of Christian theology; as a hallowed remembrance of the rich information gained by him of the power of religion in the land of political liberty; and as an expression of the common endeavor of all churches built upon the foundation of the Gospel, to reach the masses, and in the knowledge of our Lord Jesus Christ."

It is the first time that a German theologian has dedicated a work to an American Methodist preacher. It shows that our church is beginning to be recognized as a great and fruitful branch of the universal Church of Christ by heretofore unduly prejudiced theologians of the "German Fatherland." It will react favorably upon our missions in that country.

The anniversary exercises of Pennington Seminary occur June 20-24, and promise to be of a very interesting character. This institution, from which have been graduated many of our leading ministers and members, has nearly reached its half century. Twenty-five thousand dollars have just been devoted to the enlargement and improvement of the buildings. The Seminary, under Rev. Dr. Thomas Hanlon, is keeping up with the best secondary schools of the land in its appointments and scholarship, and is now doing its finest work. It merits fully the large patronage it receives.

On last Saturday, in this city, passed away from among men, Rev. Samuel K. Ludlow, D. D., one of the old school Unitarian ministers, for years the greatly respected pastor of the historic Brattle St. Church, and while it preserved its denominational name of the new church, now owned and occupied by the Baptists, which succeeded it. He filled many conspicuous public positions and commanded general respect. His very appreciative and beautiful lecture upon "Charles Wesley and his Hymns," secured for him the warm regards of the Methodist hearers who listened to it. He has been for a number of years retired from the ministry, and died at the age of eighty-two.

The lecture of Rev. George Brown, on his experience as a missionary in the South Sea Islands, given at Bromfield St. Church, last Monday evening, proved to be of rare interest. He gave to his hearers descriptions, and by the aid of the stereoscopic pictures, of an almost unknown land. The daring and self-devotion of himself and his fellow missionaries, in going unprotected to live among a cannibal race, make the heroism of Bishop Taylor's successes seem almost tame, while the missions which have attended their labors in Christianizing the heathen islands, is well calculated to inspire missionary zeal.

The note below, from Ludlow, Mass., touches a tender place in the heart of the editor. We have long known and esteemed our venerable brother, and supplied his pulpit in Newburyport over forty years ago when he was supposed to be dying of consumption. Rev. D. A. Bates writes: -

"Rev. Daniel K. Banister, now in his seventy-ninth year, a venerable superannuated preacher of the New England Conference, is lying very low at his home in Ludlow Center, Mass. It is probable that he can no longer survive. His wife is also very feeble, having failed greatly in mind within the last two months."

In view of a recurrence of insomnia, from which he had been suffering several years, Dr. Cramer felt that he could not safely continue without a long intervening period of rest, his professional duties in the Theological Seminary, and his duties as a citizen. At the end of the year, as the permanent incumbent of the chair of Systematic Theology in Boston University. He may find it necessary to take an extended trip during the coming year, for health, in Europe and the Holy Land. Upon the return of his normal physical strength, he will be glad to fill a chair of mental and moral science in any of our Methodist institutions.

The Wesleyans in Great Britain lament a slight decrease of membership, on the whole, for the last year, although there have been marked revivals and large additions in some districts. Hard times occasioning removals and emigration, with the law of the church requiring constant attendance upon the classes to perpetuate church membership, cause a large falling off in some places. Among the Wesleyan preachers, however, some are full of hope and courage, and will enter upon the new ecclesiastical year with fresh devotion and earnestness, as well as with newly instituted measures to redeem the loss, and to extend the field of Christian service.

Chautauqua inaugurates a new and very important department. It is called, "The Teachers' Reading Club." It is a national organization, with Hon. Thomas W. Bicknell, as Dean. A three years' course has been arranged. The first year covers the "Principles of Education," "Methods of Teaching," "General History," and "Practical Topics for Teachers," presented upon successive lectures, which are to be issued from time to time in the form of Certificates and diplomas will be given at the completion of the second and third years' reading. The plan is to have a series of lectures and valuable. All the details can be secured by addressing Hon. Thos. W. Bicknell, Boston, Mass.

A correspondent, George W. Robinson, writes from Pottsville, Pa., May 8, sending small specimens of the singular formations referred to in the note: -

"I send you a few small fossil remains of some unknown vegetable, etc., found here in the mountains. We have larger ones weighed perhaps eighteen ounces. Some are solid, some composed of lead, with 17 per cent. of gold. We have some that are clear as crystal and hard as a diamond. Some of these are three inches long and over one-half inch in diameter, with eight spines. Several are fossilized. I have not answered all. Will please state, when writing to me, please, should send addressed envelopes, with postage."

and I will then send all such to the editor of the good old *HERALD*."

The anniversary of the Dover seminaries occurred special features marked the occasion showed how thoughts of all Christians turned to the condition of and to the permanent relief of the wide-spread dissatisfaction, at Newton, in his native style, in discussing was "Justice," painted in a bondage of the wage-work of wealth. His disciples, but lacked in proper present of his important thought of the young men of the able, practical, of fresh life delivered. One of the of color, whose African was slightly bleached, and with of excellent service in the of Andover, the balm of evidently wrought somewhat sharp excitement between divinities. The special feat able able and suggestive dis- bor question, during a prom who were evidently not in- It will be no longer that the church gives neither pathy to the condition of la-

Periodicals and Pamphlets.

The *Gospel in All Lands*, by devoted to Africa. Its illustrations are particularly fine. It is a good one by Taylor. Its letter-press is lively and inspiring. New Rooms, 805 Broadway, New York.

The last issue of *Harper's* double-page supplement - the President and his life - is a heavy paper. The portraits, by W. J. Baker, of Buffalo, together with the most accomplished. The lady of the has a very attractive face, and her life story upon her a heavy a wearisome round of social

Christian Thought for Men a special interest among England readers, as containing and impressive discussion. "Which Nature Survives?" by Dr. R. B. Welch, "Factor in Science," by Dr. W. "Jesus Christ as the Redeemer in the Light of Rev. Sam'l W. Duffield. The usual editorial miscellany Bible House.

The *Expositor* (English) trait of Prof. Delitzsch, with life. Its papers are: "The Value of Barnabas," by Rev. Munderstodt Parable, by Conder; "The Present Christian Life," by Rev. Dr. MacLachlan; "Candlestick in Zechariah," Prof. Kirkpatrick reviews Literature on the Old Testa- in New York by A. D. F. R. West 23d St.

The Prison Association of out its Forty-first Annual Report of its secretary, Wm. M. F. how thorough is the inspection and what careful consideration questions relating to the crime, and especially to the prisoner when in jail or prison.

Houghton, Mifflin & Co. is a revised edition of "Boston Its cheapest and best guide-book, worth seeing in our hands. The illustrations of monuments, etc., are specially fine, and find the book interesting to the citizen will be surprised to find he has not seen himself, 50

The interesting and vigorous livered by Dr. Herrick Johnson, Value of American Citizenship of the Albert Lea Co. Minn. has been published in its eloquent address to the relation of woman to society for her higher Christian edification can be obtained of Mr. M. M. 458, Albert Lea, Minn.

The Philanthropist Series of nearly published in small form are devoted to topics relating to form. Numbers three and four are entitled, "Save the Boy," and "Social Purity and Greatest Crusade," by F. and. These are wisely and ed- tracts upon subjects of vital im- portance, and the price of the volume, \$1 a hundred. New York, 255d.

The *New Englander* and June opens with a valuable Collins, esp., upon "Moral Education." A. C. Dunham has a capital article upon "The Knig- H. T. Taylor considers "The Reader to Labor." R. H. show that the "Organization of the Episcopate Church was formed Episcopal Church was of Labor Troubles." The editor are: "The Ideal Scholar," by ter, and the book reviews, New Haven, Conn.

COMMENCEMENTS.

Wesleyan University. Prices: declamations, juniors and seniors, June 18, 7.30 p. m. sermon, Rev. John W. Beach, Sunday morning, June 20, 10 a. m. sermon, Bishop John F. Hurst, Sunday evening, June 20, 8 p. m. Monday, June 21, 8 p. m. the trustees, Tuesday, June 22, 10 a. m. Business meeting of Alumni Association, June 23, 10 a. m. classes of 1846, 67, 71, 75, 76, 79, June 23, 9 a. m. Commencement exercises - orator, Rev. Ph. D. post, Rev. Wm. S. S. Wednesday, June 23, 8 p. m. ment, Thursday, June 24, 8 p. m. candidates for admission, Friday, June 25, 10 a. m.

Rev. Charles S. Eby, of the Church of Canada, missionary to the unannounced of Victoria, B. C., received the degree of D. D.

and I will then send all such a few specimens, as there are millions of them. Long live the good old HERALD!

The anniversary of the Newton and Andover seminaries occurred last week. No special features marked the public exercises save that, in both instances, the addresses of the occasion showed how powerfully the thoughts of all Christian men have been turned to the condition of the workingmen and to the permanent relief of the present wide-spread dissatisfaction and unrest. Dr. Loring, at Newton, in his incisive and dramatic style, in discussing his theme, which was "Justice," painted in startling colors the bondage of the wage-worker and the selfishness of wealth. His discourse was vigorous, but lacked in proper proportion, in the treatment of his important theme, the address of the young men of the institution were sensible, practical, of fresh interest, and were well delivered. One of the best was by a brother of color, whose African tint has been but slightly bleached, and who gives good promise of excellent service in the Master's vineyard. At Andover, the balm of passing time had evidently wrought somewhat of a cure of the sting of the old and new grievances. The special feature was a remarkably able and suggestive discussion of the labor question, during a protracted session, by men who were evidently masters of the occasion. It will be no longer pertinent to say that the church gives neither heed nor sympathy to the condition of laboring men.

Periodicals and Pamphlets.

The Gospel in All Lands for June is largely devoted to Africa. Its illustrations are particularly fine. It is a good portrait of Bishop Taylor. Its letter-press is full of instructive and inspiring information. Mission Rooms, 805 Broadway, New York.

The last issue of Harper's Weekly has a double-page supplement—vignette portraits of the President and his bride, printed upon heavy paper. The portraits, from photographs by W. J. Baker, of Buffalo, N. Y., are altogether the best and most artistic so far published. The lady of the President certainly has a very attractive face. Her early married life brings upon her a heavy responsibility and a wearisome round of social ceremonies.

Christian Thought for May-June, will have a special interest among many of our New England readers, as containing the very able and impressive discussion of the question, "Which Nature Survives?" by Rev. Dr. J. R. Day. It was delivered at the anniversary discourse before the American Institute of Christian Philosophy, last February. The other articles in this issue are: "Then and Now: The Fourteenth and Nineteenth Centuries," by Dr. R. B. Welch; "The Will as a Factor in Science," by Dr. Wm. Tucker; and "Jesus Christ as the Representative Human Redeemer in the Light of Modern Science," by Rev. Sam'l W. Duffell. This number has the usual editorial miscellany. New York, 71 Bible House.

The Expositor (English) for June has a portrait of Prof. Delitsch, with a sketch of his life. Its papers are: "The Dialect and Style of Barnabas," by Rev. Dr. Taylor; "A Misunderstood Parable," by Rev. Dr. E. R. Conder; "The Present Christian Life of a Risen Life," by Rev. Dr. MacLaren; "Vision of the Candlestick in Zechariah," by Dr. Dodd; "Literary Criticism on 'Recent English Literature on the Old Testament.'" Published in New York by A. D. F. Randolph & Co., 38 West 23d St.

The Prison Association of New York sends us its Forty-first Annual Report. The paper of its secretary, Wm. M. F. Round, shows how thorough is the inspection of the penal institutions of the State by the society, and what careful consideration is given to questions relating to the causes and cure of crime, and especially to the discipline of the prisoner when in jail or prison.

Houghton, Mifflin & Co. issue a new and revised edition of "Boston Illustrated"—the "cheapest and best guide-book to all the sights worth seeing in our beautiful and historical city." The illustrations of buildings, parks, monuments, etc., are especially fine. Every visitor will find the book invaluable, and the citizen will be surprised that there is so much he has not seen himself. 50 cents.

The interesting and vigorous discourse, delivered by Dr. Herrick Johnson, upon "The Value of American Citizenship," at the dedication of the Albert Lea College for ladies, Minn., has been published in pamphlet form. In his eloquent address the Doctor considers the relation of woman to society and the call for her higher Christian education. Copies can be obtained of Mr. M. Murray, P. O. Box 68, Albert Lea, Minn.

The Philanthropist Series of tracts are very neatly published in a small quarto form, and are devoted to topics relating to social reform. Numbers three and four, just issued, are entitled, "Save the Boys," by Rev. J. P. Gledhill; and "Social Purity, the Latest and Greatest Crusade," by Frances E. Willard. These are wisely and delicately written tracts, subjects of vital interest to the purity and happiness of the race. 20 cents a dozen, \$1 a hundred. New York, P. O. Box 204.

The New Englander and Yale Review for June opens with a valuable paper, by C. A. Collins, entitled, "Moral Education in Prison." A. C. Dunham has a candid and sensible paper on "The Knights of Labor." R. T. Taylor considers "The Services Capital Renders to Labor." R. B. Leacock seeks to show that the "Organization of the Reformed Episcopal Church was a Necessity." J. B. Clark illustrates "The Moral Outcome of Labor Troubles." The educational articles are: "The Ideal Scholar," by President Porter; and the book reviews. \$3 a year. New Haven, Conn.

COMMENCEMENTS.

Wesleyan University.

Private examinations, juniors and sophomores, Friday, June 18, 7:30 p. m. Baccalaureate sermon, Rev. John W. Beach, D. D., LL. D., Sunday morning, June 20. University sermon, Bishop John F. Hurst, D. D., LL. D., Sunday evening, June 20. Glee Club concert, Monday, June 21, 8 p. m. Meeting of the trustees, Tuesday, June 22, 9 a. m. Business meeting of Alumni Association, Wednesday, June 23, 10 a. m. Reunion of classes of 1849, 71, 73, 75, 79, 83, Wednesday, June 23. Commencement of D. K. E. Fraternity—orator, Rev. Edmund M. Mills, Ph. D.; poet, Rev. Wm. S. Studley, D. D., Wednesday, June 23, 8 p. m. Commencement, Thursday, June 24. Examination of candidates for admission, Friday, June 25, 9 a. m.

Rev. Charles S. Eby, of the Methodist Church of Canada, missionary to Japan, has, by the unanimous vote of Victoria College, Ont., received the degree of Doctor in Divinity.

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Boston Preachers' Meeting.—Rev. L. B. Bates, D. D., presided. Dr. J. H. Twombly very ably aided the discussion of the question of "Home Missionary Work in Local Churches." Remarks were also made by Revs. E. A. Gracey, Chadbourne, Watkins and Trafton.

Personal.—Mrs. S. L. Baldwin has been doing service for the W. F. M. S. at the Springfield district, speaking at Shelburne Falls, May 28, Northampton, May 29, Florence St. and Trinity, Springfield, May 30, Wilbraham, May 31, Warren, June 1, district meeting at Springfield, June 2. On the evening of June 3, she addressed a union meeting of the W. F. M. societies of Portland, Me., in one of the large Congregational churches of that city; and on Sunday, June 6, made an address at St. John's, South Boston.

East Boston.—Children's Day at the Bethel Church was a great success; more than twelve hundred were present. The exercises were conducted by the pastor, Dr. L. B. Bates, and the superintendent, George Wright. One hundred and twenty children took part in the concert service. The church was finely decorated with a variety of flowers. A light-house made of daisies represented Boston Light, and a full-rigged ship approaching, attracted great attention. During the day the missionary boat of this church brought in a sick and wounded sailor and found friends for him.

Temple St.—The Boston papers have very full accounts of the exercises on Children's Day, June 13, in many of our city churches, and of none so fully as that of Temple St. Church. "Nothing in the way of floral decoration has been seen in Boston for many a day that has equaled that of Temple Street Church." There were crosses, anchors, crowns, stars, crescents, and a beautiful ship, with many fine bouquets and hundreds of potted plants. Prof. Carter directed the musical part of the exercises, which was very excellent. In the morning the pastor, Rev. G. A. Crawford, preached on "Manliness." In the evening, recitations, singing and addresses were interspersed; the service being concluded by a touching "in memoriam" of those members of the school who had died during the year. At the close of the evening exercises from 150 to 200 plants and floral pieces were distributed.

Monument Square.—This church held delightful services throughout the day, the pastor preaching in the morning. Rev. W. T. Worth addressed the children in the afternoon, and an excellent concert was given in the evening.

Saratoga St.—Rev. S. L. Baldwin, D. D., preached in the morning a unique and interesting sermon to the children, and a fine concert occupied the evening. Potted plants were used in decorating the church, and at the close of the service they were distributed among the children.

Similar reports of pleasing exercises come to us from Lynn, Common St. Church, Boston St., Sangus, Maple St., Malden, Wakefield, Broadway and Flint St., Somerville, Walnut St. and Mr. Bellingham, Chelsea, and other places, all of which show how greatly this day is winning its place as a power in the church.

Cottage St., Cambridgeport.—The year opens favorably. The new pastor, Rev. N. B. Fisk, and Presiding Elder Chadbourne's family were given a most cordial reception. The church was so small that tickets were restricted to members of the congregation for this reception, and yet over three hundred crowded into the church. Music, speeches, a collation, and introductions filled the programme. Since Conference fourteen seekers have been at the altar. Last Sunday six were received into full membership by letter, and two on probation. The pastor is raising money for a new church, and expects to be in the vestry by winter. No church in the New England Conference is so crippled because of accommodations. Poor, but strong in faith, they expect help in their struggles. During the last two weeks about \$1,700 have been raised, the largest sum being \$100. Nine thousand and seventy-six dollars are already pledged toward a new building. They expect to make this up to \$1,200 at home, and hope for assistance from outside Methodism of \$8,000. The pastor says: "It belongs to God, and this church needs it for His glory."

Milford.—June 6, five were received on probation, five by letter, and four were baptized. One hundred and twenty-five persons were at the communion altar. Rev. Mr. Griffin, of West Medway, assisted. Bro. Tilton preached at Mendon in the afternoon.

Cherry Valley.—The church has been painted, and new blinds are to be provided. The sermon by the pastor on "The Character of the True Soldier," before the members of the Post in the town, was highly spoken of. Several brethren from Worcester assisted Bro. Noon, Sunday night, June 6. Two persons rose for prayers.

Monson.—On the evening of May 31, Rev. and Mrs. Alex. Dight were agreeably surprised by a large number of their parishioners and friends, on the occasion of the eleventh anniversary of their marriage. As Mr. and Mrs. Dight, preceded by Misses Alice Brookbank, Gertrude Bell, Lizzie Emma Dight, and Georgia May Dight, entered the M. E. church, the beautiful strains of the wedding march greeted them. The young ladies conducted the surprised pastor and wife to a floral arch, which bore the dates 1875-1886. As the music died away, a Dr. J. P. Rand stepped forward, and in behalf of those assembled, presented the happy pair with an amber dish, the vials of which consisted of seventy silver dollars. Prayer was offered by Rev. Donald Fraser, and remarks by Rev. Jas.

Tufts. Dr. C. S. Rogers, of Springfield, who married Rev. and Mrs. Dight, was not able to be present, much to the disappointment of the people of Monson. The third year of Dr. Dight's pastorate opens very favorably. The brethren are perfecting plans for improvements in and about the church edifice.

NEW BEDFORD DISTRICT.

North Dighton.—On Memorial Sunday, the pastor, Rev. Frank P. Parkin, preached from John 4: 38: "Other men labored, and ye are entered into their labors," the subject being, "Our Debt to the Soldiers and Sailors." The Army and Navy Association, accompanied by the Mechanic's Band, were present. In the evening there was a Memorial praise service, and an address by the pastor in the interests of the Freedmen's Aid Society. This church, beginning with April 1, adopted the weekly-offering or envelope system, and the results thus far are very gratifying. The excitement in the community over the serious labor troubles of last winter has entirely subsided. Several young persons have joined the church on probation since Conference.

STATISTICAL CORRECTION.

In the year book of the New England Southern Conference, for 1886, there are several important errors in the statistical report from Greenfield charge, Conn. Under the head of "Ministerial Support" there is reported \$1,370; it should be \$722. The rent reported is \$100; it should be \$200. For Conference claimants there is reported \$48; it should be \$5. The membership reported is 74; it should be 54.

E. F. SMITH.

MAINE.

The enterprising son of our brother, Rev. T. P. Adams, of Ferry Village, and three other young men, have bought out the *Rambler* of Old Orchard, and promise to make a live little sheet of it. Fred Adams is to be the editor.

Rev. E. Tinker received five into the Congress Street M. E. Church, Portland, last Sabbath.

Rev. A. C. Trafton, of Bowdoinham, baptized eleven persons last Sabbath. Six others were baptized by the Baptist minister. The past year has been one of unusual religious interest in Bowdoinham, in which Brother and Sister Trafton have had a conspicuous part.

Brother Lund is still laboring successfully at Oak Ridge and South Biddeford. Five were received into the church last Sabbath at the two appointments. A new life seems to have infused into this old circuit since Conference. A cabinet organ has been secured for each place.

Rev. Jacob McDaniel, for many years one of the leaders in the Holistic Methodist Church, and an able local preacher, was buried from the Methodist church in Hollis last Tuesday. Rev. J. Cobb officiated, and preached to a large congregation who had long looked upon Bro. McDaniel as a father among them. Bro. McDaniel was the father-in-law of Rev. J. Colby.

The nomination of Mr. Bodwell for Governor of Maine by the Republican party, is generally acceptable to the people, and quite generally to the temperance people. The convention which nominated him endorsed the Maine liquor law, and certified to its efficiency. If these men will now come in strong on its enforcement, the temperance people will have faith in their sincerity. Mr. Bodwell is a good temperance man, and had the full support of the Republican temperance delegates.

Rev. L. H. Bean received seven persons into full connection in the Methodist Church at Farmington last Sabbath. The parishioners of Rev. J. Robinson, of Stark, made their pastor a visit last week, and left \$25 behind them for the minister.

The Conference committee to visit the Board of Trustees at Kent's Hill met with a courteous reception, but their petition was placed on file for the present. The trustees appointed Dr. C. J. Clark an agent to visit through the Conference and solicit funds for the institution.

At the Chestnut Street M. E. Church, Portland, June 6, seven were received upon probation, two by letter, and four into full membership.

A W. C. T. U. was organized at Farmington in the M. E. church last Monday. Mrs. Stevens addressed a union meeting Sunday evening, and on Monday organized the Union.

The services in Wells on Memorial Day, were not at Ogunquit, as reported by "L." but six miles above, not far from Wells Beach, in a grove near the soldiers' monument. The Abraham Lincoln Post, No. 29, G. A. R., of Wells, and the Lewis O. Cowan Post, No. 131, G. A. R., of North Berwick Band, which discoursed fine music. There were about six hundred people in the audience. Rev. J. H. Chase, of South Hampton, N. H., and Rev. H. F. A. Patterson, of the Maine Conference, were the speakers of the day. The speaking was highly enjoyed.

NEW HAMPSHIRE.

Gleanings.—A company of the parishioners of Rev. G. H. Hardy, of Peterborough, called at the parsonage on the evening of May 24, and brought with them money and useful articles to the value of about twenty dollars. It was the tenth anniversary of their marriage.

Rev. A. B. Russell finds things looking up at Brookline. The congregations, Sunday-school and social meetings are largely attended, and the spiritual interest is on the upward tendency. The class-meetings grow in spirituality each week. The new pastor found the society out of debt, and everything in good condition, thanks to his faithful predecessor. There is good hope that God is about to revive His work.

At the first general class at Dover, June 2, there were ninety present, six

of them new converts, and never in general class before. During the evening it was remarked that at the first general class after the Conference seventeen years ago, there were sixty present. This means of grace does not decline.

Monday, May 31, was the scene of a pleasant excitement in Seabrook, owing to the marriage of the pastor of the church, Rev. Thos. Bell, to Miss Edith Maria Stevenson, of Newcastle-on-Tyne, England. The ceremony was performed in the church in the presence of a company of about three hundred, by Rev. H. B. Copp, assisted by Revs. J. L. Felt and J. F. Spaulding. Some very handsome presents were received, many of them from "over the sea." On Tuesday evening the parsonage was besieged by a friendly company, who came not to despoil, but to enrich the fortress of which they took possession. They brought with them gifts both beautiful and useful, worth in money value not less than \$65. Among these was an easy-chair, extension table, hanging lamp, and many things necessary for household use. The N. H. Conference will cordially welcome to their ranks the new English bride, who with her husband settles down for the Methodist itinerancy on this side of the world.

Our new friend, Rev. C. W. Bradley, who came this spring from the Maine Conference, has been very cordially received by the people of Rochester. They gave him a first-class reception in the vestries of the church. Congregations are large, and already there are indications of spiritual quickening. One young lady (a stranger who happened into the meeting) was converted, and in company with three others baptized at the last communion service. A handsome new pulpit has been placed in the audience-room, and a new carpet on the vestry platform.

We regret to learn that Rev. J. W. Presby, of East Rochester, has been transferred to the Northwest Kansas Conference, and leaves immediately for his work. We shall miss him from our ranks, but bid him Godspeed as he goes.

Ex-Chaplain Rev. J. W. Adams had a very fine audience to listen to his oration at Exeter, N. H., on Decoration Day.

EAST MAINE.

BUCKSPOUR DISTRICT.

Brooksville.—Two persons were received into the church, May 23. The Conference year opens with great expectations on the part of pastor and people.

Bucksport.—The new pastor, Rev. S. L. Hanson, is getting into the work, and has reason to be encouraged from day to day by evidences of the confidence and love of the people generally. His sermon before the Grand Army Post on Memorial Day was an eloquent one, and gave the greatest satisfaction. It is safe to predict a year of more than usual prosperity. May the good Master grant it!

Millbridge and Cherryfield constitute one of our most pleasant appointments. The progress made the last year in Millbridge is quite marvelous. A year ago the church had no house of worship, and was well-nigh disheartened; now it enjoys one of the most pleasant houses of worship in Eastern Maine.

Ellsworth.—The church was greatly disappointed in the removal of their pastor, F. H. Osgood, who was very popular, and who had secured a strong hold of the public. However, when they learned that he was honored in the removal—being made presiding elder—and that his place was filled by V. P. Wardwell, one of the most popular speakers of our Conference, they growled not, but rallying around their new man, moved on to the work of their Lord and Master. Much is expected of Bro. Osgood in his district work. Though somewhat young in ministerial labor, he is able, judicious above his years, and devout.

Rev. Warren Applebee has notified the presiding elder of his withdrawal from the Methodist Episcopal Church. EZRA.

CONNECTICUT.

New London.—At the communion service, June 6, one person was baptized, three admitted to the church from probation, and five by letter. So the church increases in numbers, and, under the faithful ministry of the excellent pastor, likewise grows in grace and knowledge. Easter Sunday was appropriately observed, and a fine Easter concert was given the following Monday evening. Children's Day was also an occasion of much interest.

RHODE ISLAND.

PROVIDENCE DISTRICT. The Conference year opens auspiciously upon this district. Both preachers and people seem happy. At a very largely attended meeting of the district stewards held Monday, June 7, it was voted to recommend to the churches to furnish a house for the presiding elder of the district. This action was very cheerfully and cordially taken, and as cordially endorsed by the Ministerial Association, which has just closed its spring meeting at East Greenwich. The meeting of the Association was most hospitably entertained by the good people of that town, whose members will long remember their courtesy on this occasion. It was worthy of note that every essayist was present at the time appointed, and without apology proceeded to fill the part assigned. Unusual care was evinced in the preparation of the papers, and all the time available for the purpose was used in their discussion. The only break occurring in the programme was the unavoidable absence of Dr. Westwood, who was announced to preach Tuesday evening, but was prevented by illness in his family. This assignment was

(Continued on page 8.)

Money Letters from June 5 to 12.
G. Clarke, W. J. Dudley, Mrs. R. H. Hennessey, L. H. Hawkins, Mrs. Wm. Gough, J. G. Keith, J. S. Lewis, Mrs. L. Lakin, A. J. Lockhart, R. L. Nanton, J. M. Rensick, T. G. Sprague, C. A. Stebbins, J. T. Smith, G. H. Sparhawk, E. P. Vail, F. A. Winsor.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

THE GREAT NEW FAITH CURE.

With pleasant hygienic remedies. Invalids examined and treated at their homes. For directions, send for the Faith Cure Herald, mailed free. Address, Dr. Clark, Bowery Avenue, Malden, Mass.

GLASS'S Sulfur Soap heals and beautifies, 25c. German Corn Remover kills Corns, Bunions, 25c. Wife's Hair and Whisker Dye—Black & Brown, 50c. Fick's Toothache Drops cure in 1 Minute, 50c.

I have no appetite, complains many a sufferer. Hood's Sarsaparilla gives an appetite, and enables the stomach to perform its duty.

Marriages.

[Marriage notices over a month old not inserted.]

FLOYD & SEAVEY.—In Watphord, June 9, by Rev. S. C. Clark, David Floyd, 24, and Belle A. Seavey, all of W.
LUTY & STEVENSON.—In Seabrook, N. H., June 5, by Rev. C. W. Bradley, Edward J. Lunt, of Portland, Me., and Lizzie H. Seavey, of Seabrook, Me.
BELL & STEVENSON.—In Seabrook, N. H., May 31, in the M. E. Church, by Rev. H. B. Copp, Rev. Thomas Bell, of S., and Edith M. Stevenson, of Newcastle-on-Tyne, Eng.

TOWLE & EMERY.—Also, by the same, June 5, at the residence of the bride's father, Warren Towle, of Hampton, N. H., and Clara E. Emery, of the same place.

Church Register.

HERALD CALENDAR.

Holiness Meeting, in Wesleyan Hall, at 2 p. m. every Monday.
No. 30 Worcester St., every Monday evening.
Bangor Dis. Min. Assn., at Dexter, June 21-23
Portland Dis. Min. Assn., at Berwick, June 21-23
New England S. S. Assembly, at Lakeview, So. Framingham, Mass., June 14-28
Beulah Camp-meeting, near Fall River, July 14-21
Salvation Army, at Camp Beulah, July 23-27
Northern N. E. S. S. Assembly and Chautauqua Union, Fryeburg, Me., July 27-Aug. 5
Martha's Vineyard Camp-meeting, Aug. 5-10
Yarmouth Camp-meeting, Aug. 9-16
Salvation Army Camp-meeting, Richmond, Me., Aug. 9-16
Portland District Camp-meeting, at Fryeburg, Me., Aug. 10-17
South Framingham Camp-meeting, Aug. 10-16
Kennebec Valley Camp-meeting, Richmond, Me., Aug. 16-23
Willsboro Camp-meeting, Aug. 16-24
Wells Camp-meeting begins, Aug. 16
Hamilton Camp-meeting, Aug. 17-24
Hedding Camp-meeting, E. Epping, N. H., Aug. 23
Sterling Camp-meeting, Aug. 23-28
OLD ORCHARD MEETINGS FOR 1886:
Salvation Army, Conference for the Promotion of Christian Life and Work, and Divine Healing, Aug. 2-10
Holiness Meeting of the Maine, N. C. Alger, Portland District Camp-meeting, Aug. 10-21

POST-OFFICE ADDRESSES.

Mrs. J. F. Willing (for the summer), Lake Bluff, Ill.
Rev. M. M. Ayres, Tapscottville, Mass.

THE WHITE MOUNTAIN MINISTERIAL ASSOCIATION will be held at Littleton, N. H., June 22-23.

The services will begin at 1:30 o'clock, Tuesday, with devotional exercises.

Preaching, Tuesday evening, at 7:30, S. E. Quimby, Wednesday, " " " F. E. White.

ASSIGNMENTS: Our Benevolent Collections, A. C. Cull, Relation of the Church to the Present Labor Difficulties, D. J. Smith; The Resurrection, A. T. White; The Care of Parsonages by the Minister's Family, C. E. Rogers; Justification by Faith, J. N. Bradford; The Conference Minutes of 1885, J. P. Frye; The Doctrine of Sin, E. C. Langford; Exegesis: Job 19: 23-27, J. H. Hillman; Abraham's Character, J. H. Trow; Inspiration, W. A. Loyal; Home Made Preaching to the Masses, N. C. Alger; Home Missions, Mrs. N. C. Alger; The New Building of the N. H. Conference, Minister, Miss Mary Danforth; The Bible as a Temperance Document, Mrs. N. H. Knox; Exegesis: John 1: 17, J. Crowley; The Poetry of the Bible, L. R. Danforth; The Bible Teaching of Baptism, W. A. Loyal; The Power of the Holy Spirit, C. Byrne; How to Make Pastoral Visits Successful, J. C. Langford; The Divinity of Jesus, L. D. Legro; The Atoneement, W. J. Wilkins; Conversion, J. F. Olin; The Call to the Ministry, R. T. Smith.

No time programme is laid out, but arrangements will be made on the spot.

G. W. NORRIS, Sec'y. Com. D. J. SMITH, M. V. B. KNOX.

SUNDAY-SCHOOL CONVENTION.—The annual S. S. Convention will be held in Trinity M. E. Church, Worcester, Mass., June 17, 18, under the auspices of the Central Massachusetts Methodist Episcopal Sunday-school Union. An interesting programme has been prepared.

Rev. Warren Applebee has notified the presiding elder of his withdrawal from the Methodist Episcopal Church. EZRA.

CONNECTICUT.

New London.—At the communion service, June 6, one person was baptized, three admitted to the church from probation, and five by letter. So the church increases in numbers, and, under the faithful ministry of the excellent pastor, likewise grows in grace and knowledge. Easter Sunday was appropriately observed, and a fine Easter concert was given the following Monday evening. Children's Day was also an occasion of much interest.

RHODE ISLAND.

PROVIDENCE DISTRICT. The Conference year opens auspiciously upon this district. Both preachers and people seem happy. At a very largely attended meeting of the district stewards held Monday, June 7, it was voted to recommend to the churches to furnish a house for the presiding elder of the district. This action was very cheerfully and cordially taken, and as cordially endorsed by the Ministerial Association, which has just closed its spring meeting at East Greenwich. The meeting of the Association was most hospitably entertained by the good people of that town, whose members will long remember their courtesy on this occasion. It was worthy of note that every essayist was present at the time appointed, and without apology proceeded to fill the part assigned. Unusual care was evinced in the preparation of the papers, and all the time available for the purpose was used in their discussion. The only break occurring in the programme was the unavoidable absence of Dr. Westwood, who was announced to preach Tuesday evening, but was prevented by illness in his family. This assignment was

(Continued on page 8.)



COLGATE & CO'S CASHMERE BOUQUET PERFUME.
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To preserve leather of all kinds for ladies or gentlemen's boots and shoes, and to make them soft and beautiful, use my Seal Polish Blacking.

JOEL McCOMBER, Inventor and Manufacturer of McComber's Patent Boots and Shoes and Patent Lasts, 52 East 10th St., New York. Mention this paper.

SUPERB SPECIMENS

CAMEO GLASS.

Consisting of examples of the following (cut in relief), to wit: Daffodil, Clematis, Anemone, Petunia, Poppy, Wild Rose, Azalea, Passion Flower, Iris, Hamamelis, Marguerite Daisy, Convulvulus, Currant, Honeysuckle, Fuchsia, Nightshade, Lily, Periwinkle, Bryony, and Orchid, costing from \$10 to \$50 each, particularly adapted for Wedding Gifts; just landed by the "Gallia."

The Family.

THE PUZZLED COMMITTEE MAN.

BY A MINISTER'S WIFE.

Down to Conference they sent me,
With full power to pick and choose,
Though they favored Brother Bentley,
If our call he'd not refuse.

So I eyed my man and waited,
Without making any fuss,
Till, at last, I calked out,
"That is just the man for us."

He was willing, for a wonder,
Though our place is rather small,
For he had been laborer under
Burdens he must now let fall.

So 'twas settled he was coming,
And the fact, some way, leaked out,
Then, like a honey-bee a humming,
All my friends came round about.

They began congratulating,
And one preacher, Brother Fox,
Closed a glowing speech by stating,
"We should find him orthodox."

While I satly sat musing,
"What to do," good Dr. Dick
Said a thing still more surprising,
"You will find him catholic."

Well, I thought, the world is moving,
With a motion rather quick,
If our preachers now are proving
Orthodox and Catholic.

But I smothered my vexation,
As took my homeward ride,
He might meet our expectation,
I would hear him—then decide.

So I ended up my tour,
Rather pleased with what I'd done,
I'd succeeded in securing
Three good ministers in one.

But, with all the church a titling,
While all three to once held forth,
Seemed to me that we'd be getting
Rather more than our money's worth.

Well, I heard him Sunday mornin',
Heard him sing, and preach, and pray,
Listened to his solemn warin',
Given in the old-time way.

And I told my dear companion,
As we jogged home through the mist,
"Spite of forty men's opinion,
He's an old-time Methodist."

Greenfield, Mass.

ERASTUS WENTWORTH, D. D.

Personal Reminiscences.

BY REV. BOSTWICK HAWLEY, D. D.

This broad-minded scholar, versatile writer, able preacher, and genial friend, has gone. Few persons die having, for half a century of public life, touched and influenced for good so many persons of all ages and in all conditions, as did he. Social and genial, confiding and trustful, he touched and interested the old and the young, the learned and the unlearned. Easy of adaptation to all circles, he in his old age rendered himself useful in more ways than is common to persons of his years.

Erastus Wentworth was born in Stonington, Conn., August 5, 1813, spent his youth in Norwich, and died in Sandy Hill, N. Y., May 25, 1886. The mingled blood of both Dutch and Pilgrim ancestors flowed in his veins. Sharing the advantages of the schools of his youth, he early determined to qualify himself for usefulness. Though brought up under the influence of the Congregational Church, he, at the age of eighteen, was converted among the Methodists—a fact that gave direction and shading to his entire subsequent life. Such were his talents and his evident qualifications for the Methodist ministry, as it was in those days commonly constituted, that he was offered a license to exhort, with the inducement to engage at once in the ministry. But wisely declining the offer, he determined to acquire such an education as would qualify him for greater influence in the growing and advancing church; and he accordingly repaired to Cazenovia Seminary, where he was matriculated in 1832 and where he remained until 1834, when he entered the sophomore class in the Wesleyan University, and from which he graduated in 1837.

Licensed to exhort at Cazenovia, he made his first public effort, in company with this writer, in a school-house of a rural district near by—an effort to which he subsequently made pleasant allusions. As a student he then gave evidence of rare and varied abilities. As a writer he was the peer of his fellow-students. Having a poetic taste, a musical genius, an adaptation to linguistic studies, and a facility in debate, he was popular in the academic circles. As a Christian he was there active in promoting the religious welfare of his fellow students and in maintaining by his example order and good government. His immediate associations and alliances were favorable. Many of the students were in early manhood. Some were preachers, some exhorters, a large number were preparing for college or for professional life. The teachers were of high order of men. The moral atmosphere of the village was pure. One of the most extensive revivals of religion that ever prevailed in that seminary was in 1833, when nearly every student made a profession of religion. It was then that Thomas Bowman was converted and began the ascent which has characterized his noble and useful life. Among the young men there associated with Wentworth, and who have risen to distinction, were W. L. Wilson, a prominent business man in the Northwest; L. L. Knox, D. D., of Evanston; the lamented A. H. Hurst, brilliant and popular; Rev. Silas Fitch, Dr. D. C. Van Norman, J. B. Hurlbut, Dr. D. W. Rice, D. D., and others who have reached distinction as educators and divines.

Entering college, Wentworth was classed with Drs. Daniel Curry, Charles Collins, W. T. Harlow, W. M. Rice, E. E. Wiley, with the genial George Kellogg (the father of Louise, of musical fame), and others who have shed lustre on their Alma Mater. Wentworth was actively interested in the literary and missionary societies of the college, and

there wrote a paper in favor of an early opening of missionary work in China, while this writer favored the occupancy of France. Subsequent results approve his wisdom. In those days he was associated with such other men as Dr. Henry Bannister, Bishop D. W. Clark, Drs. D. P. Kidder, W. H. Anderson, J. L. Alversen, Edward Bannister, H. M. Johnson, Edward Cooke, V. L. Hopkins, Leonidas Rosser, E. O. Phinney, the brilliant and accomplished Alfred Saxe, Franklin Soule, and Prof. H. A. Wilson, who came from widely separate States and required to as many for their well-earned honors. I name these few because of their early promise, their subsequent realizations, and for the favorable influences reciprocally given and received in their school days. Associated with them, I knew them well. Then again the professors who then supervised his education were men of mark. Among them were Professors W. C. Larrabee, Dr. Willbur Fisk, A. W. Smith, John Johnston, W. H. Allen, D. D. Whedon, and others whose scholarship and character were benedictions to their pupils.

Soon after his graduation Mr. Wentworth entered on the duties of teacher of natural science in Gouverneur Seminary, a position that he held until 1841, when he took a similar position at Poutney, Vt. In 1846 he was elected to the presidency of McKendree College, Lebanon, Ill. In 1850 he became professor of natural and experimental sciences, in Dickinson College, Carlisle, Pa. In the first two and the last-named positions he was associated with Rev. Dr. J. T. Peck as president of those institutions. In 1854 Dr. Wentworth yielded to the call of the church and went as missionary to China, where he did excellent service—a work for which his linguistic adaptations, his varied experience, his capacity for teaching, and his good judgment well fitted him. But death had wrought such changes in his family, and the climate of Foochow had so impaired the health of the surviving members, that, after eight years of service, he returned home. As a member of the Troy Conference he thereafter did excellent work in some of its larger churches for ten consecutive years. In 1872 he was elected to edit the *Ladies' Repository*, a position for which his varied talents and versatile pen well qualified him, and which he filled until the church abandoned its publication. Those who best knew Dr. Wentworth regret that his abilities were not utilized in some other department of editorial work. Returning again to the pastorate, he served the church at one of our educational centres (Fort Edward) for two years, when he gracefully retired and took up his residence at Sandy Hill, where a widowed and generous sister resides. Few ministers are more busily and usefully employed in their retirement than was Dr. Wentworth. In pulpits and with his ready pen he was ever busy. Activity was natural to him. And though no erudite volume remains to perpetuate his name, yet were his miscellaneous papers put into book form, they would adorn any library of general literature.

In his domestic and social relations Dr. Wentworth was much favored. Though shadowed by death again and again, his home was a cultured and happy one. An acquaintance of fifty-two years has only matured and intensified my estimate of Erastus Wentworth. It began at Cazenovia in 1834, and ended at Saratoga, when sick and worn after spending Easter Sunday in one of his former charges, he was waiting for the cars to bear him home to die. During all these years our acquaintance was mutually agreeable. By personal intercourse, by epistolary correspondence, by proximity of age, and by a sympathy of feeling, we were much at one. Of all the letters received from him only one remains to me, and that was written in 1840, when he and I were engaged in teaching—he at Gouverneur, and I at Cazenovia. The subject matter of this letter was in reference to the candidates for the principality then just vacated by Rev. Jesse T. Peck for that of a larger institution. It is full of solicitude for the future of the seminary and for some man to fill the vacant position. Not reflecting in the least on any candidate, his own partiality was for Dr. Benjamin F. Tefft, with whom he was associated both at Cazenovia and at Middletown. Another popular candidate was Dr. A. W. Cummings, also a Cazenovian, and then associated with Wentworth in the corps of instruction. After all these years the last-named veteran in the high work of teaching alone remains of that academic circle.

The funeral of Dr. Wentworth was largely attended by the citizens of Sandy Hill and by about forty of his Conference associates, of whom ten ministers officiated in the church and at the grave, and six who knew him best made brief memorial addresses. A choral company, made up from three adjoining villages and encouraged in their work by the Doctor's personal efforts, also took part in the solemn services.

ALONE.
Since she went home—
The evening shadows linger longer here,
The winter days fall so much of the year,
And even summer winds are chill and drear,
Since she went home.

Since she went home—
The robin's note has lost a minor strain,
The old glad songs breathe but a sad refrain,
And laughter's side with hidden, bitter pain,
Since she went home.

Since she went home—
How still the empty rooms her presence blessed,
Untouched the pillow that her head had pressed,
My lonely heart hath nowhere for its rest,
Since she went home.

Since she went home—
The long, long days have crept away like years,
The sunlight has been dimmed with doubts and fears,
And dark nights have rained in lonely tears,
Since she went home.

—ROBERT J. BURDETTE, in *Brooklyn Eagle*.

THE HIDDEN LIFE.

[Extract of a sermon by Rev. J. H. Buren.]

We may say that our thoughts are mirrored in our words and actions, that the soul is poured out in music and painting, or work in pleasant or useful occupation of whatever sort. Joy finds utterance in smiles and words, and sorrow in weeping. But surely this is far from being all our life. Are there no thoughts that roam like fugitive spirits through the voiceless chambers of the soul, and find no language to tell of their being?

Has the dream ever come to you that you might write poems which should disclose the inward life that you are living apart from every other life? Are there no pictures in the artist mind that never find canvas or brush? Do you not believe that there are songs unsung in David's spirit, battles unfought in the warlike spirit of Joshua? So, when we think of our own lives, is it not true that while they are lived openly, yet they themselves are hidden? Think how hard it is to tell your dearest friend the deepest thoughts that inspire you. Think how small a part of your life finds expression, how often it is misapprehended. Truly, there is one in all its essential parts is hidden.

The world does not see it, does not care to hear it, would not be interested in it. In a profound sense, then, it is true that the life of every man resembles the tree whose leaf and fruit are the token of life, but not the life itself, because the life is secret—an inner power no eye can see, a soul that dwells within the house, looking out of the windows, but itself unknown.

Another thought follows naturally upon this—the more full and rich and strong a man's life is, the more there will be that is hidden; the more there will be of purpose and character in a man, the more there will be that must be kept in reserve.

Canon Liddon tells us of Edward Denison, who acted upon the opinion that in order to represent the poor, a man should have actual companionship with them. And so, at any age when men in his position would be thinking only of pleasure or ease, he lived among the poor, as one of themselves, in a lodging on the back street in the east end of London. When he was, from time to time, showing himself at his club and making his fine speeches in the House of Commons, men little knew what kind of life he was leading and by what principles he was governed.

We have another instance in the life of Dr. Hugh Davis Evans, who died in Baltimore in 1868. On one occasion when a clergyman, a friend of his, entered his private office, he found him engaged with some papers. In a few minutes he tied them up in a bundle, and deposited them on his desk. Turning, with his countenance lighted up with unmingled gratification, he remarked that he felt very glad and comfortable, and that he must tell the cause. He stated that in the course of his professional business he had become an executor of an estate which, on being settled, was found to yield for the benefit of the widow some three thousand dollars, which constituted her entire income for her support. He consulted her respecting the investment of the money, and was requested to use his own judgment in the matter. At that time he kept his account with and deposited his own funds in a certain bank, and, believing it to be in a prosperous condition, he concluded to deposit there the funds of his widowed client. Subsequently the bank failed. Many persons lost their money, among them Dr. Evans and the widow whose legal adviser he was.

Time passed until the day referred to, when, in his private office, he stated the facts, adding that soon after his own loss and the loss of his client, he felt that although he had acted according to the best judgment he could form at the time, his perfect confidence in which was evident from his having his own funds in the bank, and although he was aware that he was under no obligations, either legal or moral, to repair the loss to the widow, yet he could not feel at liberty to disregard the pleading of Christian charity and the impulse of his own heart, regulated by this hidden life in Christ, and he at once determined to do what he could. He had been out of business for some years, but he sought a share from old friends who knew him well. It was easily obtained. "And now," said he, as he folded his papers, "I have finished the last payment, and the widow has received principal and interest for her money. I thank God for permitting me to do this."

His friends were not idle words, for in his joy he gave a thank-offering to the church, as was his custom, when a blessing was vouchsafed to him. Truly, this hidden life in Christ is a well of living water in the soul of the true Christian.

READING THE HYMNS.
BY N. M. PALMER.

I was not a little surprised very lately to hear an excellent pastor and preacher announce that hereafter he would only read two lines, or at most a verse, of the hymns, as he gave them out to be sung. He also said that it was customary in many places to do so. Now I have always been accustomed to listen very attentively to the reading, as well as to the singing, of our excellent hymns, and have often and often been thrilled and blessed in so doing, especially when the reading was unusually well done; and was thus much better prepared to sing with the spirit and understanding, than though the reading had been omitted.

I think I shall never forget, at the close of an uncommonly good sermon, by the presiding elder, many years ago, hearing this short hymn of only two

verses slowly, and excellently, and tenderly, read:—
"Call'd from above, I rise,
And wash away my sin;
The stream to which my spirit flies,
Can make the foulest clean."

"It runs divinely clear"—
How that line thrilled me, as it has many a time since, as well as the whole hymn!

"It runs divinely clear,
A fountain deep and wide;
'Twas opened by the soldier's spear
In my Redeemer's side."

Now I think half of the effect would have been lost, if only two lines had been read and the hymn hurriedly sung, as is often the case at the close of the service.

Those who do not, or cannot, sing— pity for them!—can often understand but little of the sentiment by the singing as very often do.

Too much can hardly be said in praise of our unexcelled hymns. They contain very fully the whole body of divinity of the Methodist Episcopal Church. They are most inspiring when read as well as possible by a man "full of faith and the Holy Ghost." Why, I have heard "Wrestling Jacob" prayed at a camp-meeting by a minister on his knees with powerful effect.

My private hymn-book is marked at the most favorite hymns, and lines, and verses, almost as much as my Bible. Are the members as generally conversant with our beautiful and devotional hymns as they should be? If the reading of them should be done as well as possible, and with as much unction as possible, would it not draw the attention to them? And would they not be a more potent factor in our general church work?

"I love Thy kingdom, Lord,
The house of Thine abode,
The church our best Redeemer saved,
With His most precious blood."

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand."

"For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

A THOUGHT FOR MOTHERS.
Only a tired mother pausing when day was
To think of the many duties which from dawn to set of sun
Had filled up the flying moments, taxing the
Hand and heart which so simply and bravely
Had done their part.

Above in the quiet chambers five little sleepers lay
Whose needs and joys and sorrows had filled up
all her day;
Little wants had been tended, little griefs made light,
Little rights defended, and little wrongs set right.

Crowing on another, the constant claims had pressed,
Till musing now in the twilight, a thought had
half confessed
Arose and stirred in her spirit: "Everything
seems so small!
I had meant to do much for the Master;
surely this cannot be all."

When in the deepening twilight, fragrant with
over her drooping eyelids sleep laid caressing
palm,
Into the land of shadows her spirit wandered
free,
Land where sometimes earth's children meet
heavenly ministry.

The sound of low, questioning voices fell first
on her spirit ear;
Then a sense of hushed expectation, and following,
the silvery tinkle of water from a vessel
poured,
And then, through a breathless rapture, floated
the voice of the Lord,

Falling in tender cadence, "Know ye what
I have done?
Among you as he that serveth am I, the
Beloved Son.
Not being ministered unto lifts to the highest
estate;
But in rendering lowliest service, souls grow
divinely great."

Slowly the eyelids lifted; the twilight had
deepened to night;
But the thought that had dimmed her spirit
had fled before the Light.
She arose, and ever unflinching, uplifted by
His Word,
She walked in lowly service, strong in "the
joy of the Lord."

NEW ORLEANS UNIVERSITY NEEDS HELP.
Bishop Mallieau and Dr. Hartzell are doing their utmost to raise the needed money with which to erect our new building. The foundation has been laid, and now work ought to go right on.

We shall need furniture for about one hundred sleeping rooms for students and teachers. A firm from Grand Rapids, Michigan, put a large number of sets of furniture into the Hotel Windsor here, nearly two years ago, to be used for entertaining visitors to the Exposition. They only received a small payment on the furniture, and to save loss took it back; rather than ship away, they offer to supply our rooms at about \$20 per room, which is only about half price. The set consists of bedstead, spring, mattress, pillows, and a rocker, bureau, washstand, bowl and pitcher, etc.

A bargain has been made with them, and now we want to secure churches, Sunday-schools, and individuals, who will raise \$20 for the furnishing of a room, and we will put the name of the donor over the door of a room so furnished.

missionary effort, and ought to call forth the united and continual aid of all our people. Hoping that you will aid us, and secure some of your friends to join you in naming rooms, this letter has been written to you, dear brother, in Jesus' name.

A. F. HOYT.

HER PICTURE.
"What are you looking at, gran-pa?"

"Her picture, lass."
"What makes you look at gran-na's picture so much? Can't you remember how she looked when she was 'live'?"

"Yes, lass, but it fades away; fades so quickly my heart is unsatisfied. I can see her in the picture here and look at her a long time."

"What makes you want to so much, gran-pa? The face is old and wrinkled—"

"No, no, lass! You don't see! The face is fair and round, and the roses come and go in her cheeks like they always did when I looked at her long."

"Why, gran-pa? Her cheeks are wrinkled and sunk in and—"

"What's the matter with thee, lass? Don't I know her face? I can see it as plain as the day I kissed it first in the orchard path—long, long ago. Them's the dimples you say in her cheeks, lass. Roguish dimples that always laugh to gladden the heart that seeks them. And that rose in her hair—"

"Where, gran-pa? Let me see."
"Here on the side, lass, where the curls shine like gold."

"Why, gran-pa, it's all straight and gray—"

"No, no, lass. Don't I see them? They looked just that way when I first loved her, lass. They never changed. I saw them every day till she died—every day for fifty years. The same golden curls. When your mother was a wee babe she used to play with them, lass, and all her little fingers with the golden rings. Pretty rings, lass; prettier rings them golden curls made than ever a princess wore—"

"Prettier than mine, gran-pa?"
"Prettier than anybody's, lass. There never were any like hers before nor since, never, anywhere. And when she smiled as she does now—"

"Why, gran-pa, she ain't smiling! She's looking as straight—"

"There, there, lass, you don't see. I say when she was smiling as she is now, and the dimples danced and deepened, and her eyes sparkled and she shook her queenly head, them golden curls would always fall like glittering rings, and she'd be so beautiful as an angel—look at her now, lass."

"Why, gran-pa, she's just the same all the time. I'll go and ask mamma."

And she ran away to tell them, with great tears in her eyes, that grandpa said grandma's hair was just like the old picture was prettier than hers.

They left him alone with her. To him she was never old. He sees the face of the long ago, the fairest of all to him. He looks at the picture so that the sunbeams will fall among the golden curls, and gazes with all of a lover's pride upon the vision of beauty. Unconsciously his hand brushes the picture, as if stroking back one of the straying curls his fancy sees. He kisses it again and again, murmuring the fond love names and whispering words no other on earth must hear. His soul is free from the thrall of years and lives in its own immortal youth. The form that he knows so well, and the face that is fairest of all, have never changed in all the years to love's sweet idyl. —Chicago Current.

The Little Folks.
FOR CHILDREN'S SUNDAY.
BY G. H. LOOMIS.

The lesson of to-day, dear friend, is one we all can comprehend, And yet a mystery of power,
In hidden "neath each bud and flower,
A sermon full of love and grace
In every stem and leaf we trace;
A song seraphic in its tune
Is wafted forth with each perfume,
Proclaiming wide the truth sublime,
The hand that made them is Divine.

Dear classmates, we in childhood hours
Are likened to these blooming flowers;
Like these God made us pure and sweet,
Like these His glory to repeat;
Like these our lives should ever be
Graced with true humility.
A daily chant of love and praise
To Him who orders all our ways.

The scene we look upon to-day,
Though full of life, must pass away,
The blade, the bud, the cherished flower,
Has each its brief allotted hour,
And then the seed is sown and sown,
We know 'tis destined soon to fade.

Dear Saviour, Thou of lowly birth,
Who loved the little ones of earth,
Who took them in Thine arms and said,
While holy hands were on each head,
"Of such is my heaven's kingdom built,"
We offer up our prayer to Thee:

We pray that every day we live,
Some childlike token we may give,
Some loving service we may render,
For love so constant and so tender.
And O, dear Father, bless we pray,
The hands that lead us by the way,
Our parents, pastors, teachers all,
Who lead us to the Father's hall,
Who feed us with Thy Shepherd's gracious call,
To feed His lambs, as He of old,
Till all are safe within the fold!

Newtonville, Mass.

SOME-TIME.
"Some-time's come! Hurry up! Some-time's come!"

"Some-time! What do you mean? Where are you, any way? and who's speaking to me? I don't see any one."

And Rose Murray rubbed her eyes, shrugged her shoulders and pinched her hand a little, just to find out if she were awake, or if she were dreaming. She wasn't dreaming, that she knew; for the same voice, with no apparent owner, kept on talking. And such queer things it said in that unpleasant way!

"Some-time! That's the next door to in-a-minute, a close neighbor to after-while and going-to-do-it. Pretty-when-to-morrow, one-of-these-days—they can all be found together. And you don't know where some-time is? Well, I never heard any girl of your age talk more about it. But come along; you'll soon find out where it is."

"Come along! Where? How can I go anywhere with only a voice?"

"How did you go to Paris last week, and to that strange party the other night, where the girls all wore their school dresses, and the boys forgot to

stand by themselves on one side of the room?"

"Those places! I didn't go to either of those. I was only dreaming then. But I am not asleep now, and I'm not alone. I'm with you, dear brother, in Jesus' name."

A. F. HOYT.

HER PICTURE.
"What are you looking at, gran-pa?"

"Her picture, lass."
"What makes you look at gran-na's picture so much? Can't you remember how she looked when she was 'live'?"

"Yes, lass, but it fades away; fades so quickly my heart is unsatisfied. I can see her in the picture here and look at her a long time."

"What makes you want to so much, gran-pa? The face is old and wrinkled—"

"No, no, lass! You don't see! The face is fair and round, and the roses come and go in her cheeks like they always did when I looked at her long."

"Why, gran-pa? Her cheeks are wrinkled and sunk in and—"

"What's the matter with thee, lass? Don't I know her face? I can see it as plain as the day I kissed it first in the orchard path—long, long ago. Them's the dimples you say in her cheeks, lass. Roguish dimples that always laugh to gladden the heart that seeks them. And that rose in her hair—"

"Where, gran-pa? Let me see."
"Here on the side, lass, where the curls shine like gold."

"Why, gran-pa, it's all straight and gray—"

"No, no, lass. Don't I see them? They looked just that way when I first loved her, lass. They never changed. I saw them every day till she died—every day for fifty years. The same golden curls. When your mother was a wee babe she used to play with them, lass, and all her little fingers with the golden rings. Pretty rings, lass; prettier rings them golden curls made than ever a princess wore—"

"Prettier than mine, gran-pa?"
"Prettier than anybody's, lass. There never were any like hers before nor since, never, anywhere. And when she smiled as she does now—"

"Why, gran-pa, she ain't smiling! She's looking as straight—"

"There, there, lass, you don't see. I say when she was smiling as she is now, and the dimples danced and deepened, and her eyes sparkled and she shook her queenly head, them golden curls would always fall like glittering rings, and she'd be so beautiful as an angel—look at her now, lass."

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"Come along! Where? How can I go anywhere with only a voice?"

"How did you go to Paris last week, and to that strange party the other night, where the girls all wore their school dresses, and the boys forgot to

pause, during which Matthew seemed to be considering how to do it. Then he called out in a furrowed brow, "I swear." "Tho' do," replied Johnny.

The Examiner has a Detroit correspondent, who writes that the following conversation took place there: "I'm thinking of putting your church, elder." "You are a Baptist?" "Yes, I was converted and baptized in your church, elder." "You are a Baptist?" "Yes, I was converted and baptized in your church, elder." "You are a Baptist?" "Yes, I was converted and baptized in your church, elder."

Buzon Widow (at evening party). "Do you

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, June 8.

Monson Academy, Monson, Mass., destroyed by fire.

The 24th anniversary of the Ancient and Honorable Artillery Company appropriately observed in this city yesterday.

Breaking out of a fire in Pittsford, Me., around the Kennebec River, resulting in losses to the amount of \$125,000 in that town, Farmington and Chelsea.

Six passengers killed by the wreck of a train near Charleston, S. C.

Burning of a tenement house in Chicago, eight persons being smothered and burned to death.

The home rule bill on its second reading in the British House of Commons defeated by a majority of 30.

Wednesday, June 9.

Valuable lands on the Fort Dodge (Kan.) military reservation seized by squatters.

Two hotels at Rawley Springs, Va., burned, causing a loss of \$130,000.

A night express train in Georgia dived by train wreckers, killing the fireman and severely injuring the engineer.

Death, in Florence, Italy, of Richard M. Hoe, the inventor of the rotary or lightning press.

The home rule agitation to be carried actively into Scotland under the auspices of Lord Roseberry.

Thursday, June 10.

Death of Thomas A. Doyle, mayor of Providence, R. I.

Dedication of a monument at Pelham, N. H., to Deacon John Butler, the first settler of that town.

The Louisville, Evansville & St. Louis railroad sold to the bondholders under the hammer.

Prevalence of a famine in Corea.

One hundred houses in Belfast, Ireland, wrecked by rioters.

Edison's claim to the exclusive right to use carbon filaments in electric lamps, fully maintained by the English courts.

Assent of the Queen to the dissolution of Parliament.

Friday, June 11.

Breaking out of new labor troubles in Lowell, Taunton and Marlboro, Mass.

Decision of the Congregational Church of Canada to unite with that of the United States.

Subterranean explosion of gas at Wilkes-Barre, Pa., followed by a sinking of land and houses.

The annual meeting of the Rhode Island Medical Society held in Providence.

Rear Admiral Jouett relieved of the command of the North Atlantic squadron.

The rioting at Belfast, Ireland, of the most savage character, women being active in the mob. Thirteen hundred policemen and a force of soldiers now on duty.

Culmination of the political excitement in Pesh in serious rioting.

Eccentric King Ludwig of Bavaria forced from the throne, his uncle assuming the regency.

Saturday, June 12.

Dedication of the Boys' Home at Dedham, Mass.

Property to the extent of nearly \$100,000 destroyed by fire in Litchfield, Conn.

Death of Bishop Hendricks of the Roman Catholic diocese of Providence, R. I.

Decision of the International Typographical Union not to join the Knights of Labor.

Mormonism gaining great strength in Switzerland, according to an official report.

Three villages in New Zealand destroyed by a volcanic eruption, many of their inhabitants losing their lives.

The death of Server Pacha, the Turkish statesman, announced by cable.

The French barque "Michael Emile" run down and sunk; several of her crew missing.

Mr. McKenzie, American vice-consul at Dublin, shoots his wife, probably fatally, and then kills himself.

Sunday, June 13.

John Daley, an ex-Catholic, mobbed at Wilkes-Barre, Pa., while attempting to preach Protestantism in a public park.

Arrival in New York of a cargo of copper from Iquique—said to be the first shipment of copper from that port to the United States.

Death of Rev. Samuel Kirkland Lothrop, D. D., for many years pastor of the Brattle Street Church of this city.

Decision of the Comte de Paris to reside in England, after the decree of exile shall have been formally pronounced.

King Ludwig taken to Berg Castle on Lake Starnberg.

Belfast reported quiet since Friday. Occurrence of a riot in Sligo.

(Continued from page 5.)

upon short notice, very acceptably filled by Rev. H. E. Cook, of Campello. By invitation, a number of the members attended morning prayers in the Seminary Chapel, and were pressed into service, spending an hour in brief addresses to the students.

The Seminary, like all other institutions of the kind, has felt the pressure of "hard times," which has affected its attendance. But it is doubtful if the school ever appeared to better advantage. Prof. Scott is beloved by the students, has the respect and esteem of the town's people, and the entire confidence of both church and pastor here. He seems emphatically to be the "right man in the right place."

Upon the adjournment of the Association, many of the preachers came Wednesday afternoon to Providence, in order to attend the meeting of the Providence Methodist Social Union, which occurred in the evening. This meeting was made a reception to the new pastors and the presiding elder, and was a decided success. After partaking of a bountiful collation, and a short time spent in social converse, President Barney called the meeting to order, and after the election of those who were honored by the reception tendered them, and the usual devotional exercises, an hour or more was spent in addresses from the new men. The only cloud upon the festivities was caused by the announcement of the death of Mayor Doyle, who passed away while the meeting was in progress, as was first intimated to the meeting by the tolling of the church bells. Suitable resolutions of sympathy were presented by Bro. Goodell, and after being seconded in a feeling manner by

the deceased mayor's pastor, Rev. Mr. Slicer, who was present, were adopted by a rising vote.

THE CHURCHES.

City Methodism has been so fully reported by "S." as to call for but little mention at my hands. But it ought to be said for all the new pastors in this city, that they were most cordially received.

Bro. Eklund, who was stationed at the Swedish mission here, has been obliged to relinquish his charge on account of ill-health, and a supply is expected from Jamestown, N. Y., for this important work.

At Mathewson St., large congregations greet the pastor, and their finances having been placed upon a new basis by a new arrangement concerning the rental of pews, promise everything that can be desired in this line for the present year.

Dr. Westwood has had a most cordial reception at Chestnut St., and his sermons are giving excellent satisfaction.

At Trinity, Bro. Goodell is meeting with peculiar tact, the exigencies of his work, and reports full houses and good interest.

At Broadway, Bro. Clark and the people are most admirably suited, and the outlook here is perhaps brighter than in any church in the city, so far as regards the expectation and faith of the official members as expressed.

Bro. Jones, at Harris Avenue, has full houses and a grand working force, and will be heard from again ere the year closes.

At Cranston St., Bro. Allen is making a fine impression. Some difficulties have been amicably arranged, and there seems now to be promise of a successful year here where but a little time since "fears were in the way."

At St. Paul's, Bro. Hall is doing good work. Some readjustments are being made here, which, if wisely and tenderly done, may be of lasting benefit to the church. By reason of illness of his mother, Bro. H. has been called away a portion of the time since Conference. His church have advanced his salary, and seem determined to take good care of him, while he is as thoroughly determined to care for them.

Hope St. seems itself fortunate in the acquisition of Bro. Ward, whose sermons are highly commended, and whose management of the social meetings is much enjoyed. A change in the hour of service, which may be of great benefit to this church, has been lately made.

At East Providence, Haven Church, that which should be expected is being realized. If there was one marked characteristic of the deceased Bishop for whom this church was named, it was growth. This church is growing, till it is not able to find room for its Sunday-school, and enlargement or a new building seems imperatively demanded. With such an attendance and a Starr preacher, what may not be expected?

ALLAN.

This time it is Rev. F. C. Newell and family, of Mapleville, who have a welcome surprise. Tuesday evening, May 25, they were summoned to the door, to find two baskets laden with articles of practical use. Bro. N. always has the interest of his people at heart.

The thirty-third anniversary of the Providence Y. M. C. A. was held in Music Hall, Providence. Rev. H. C. Westwood, D. D., pastor of Chestnut St. Church, made the principal address, which was full of good points and well received by the audience.

The last item in the Rhode Island news in the HERALD of June 9, hardly expressed the condition of things when it appeared. Since writing it, a perfect cyclone has blown from several newspaper offices, all circling about prohibition and the methods proposed to enforce it; but more especially is the agitation over the election of Gen. Brayton as chief constable of the State. Some, judging from his past career as a politician, "boss," look upon his advancement to this position as an ill omen and a sure defeat of the interest of the prohibitory amendment. Others profess great confidence that he will honestly and effectually enforce the law, and that he ought to have a chance to reform himself if he intends to try to reform. These say he has been a total abstainer for several months, and means to perform faithfully the duties of his office. No one doubts his ability to be equal to any one in the State, but many fear that past corrupt practices will cling to him in his new office, which can be made, if he chooses, a very throne of political power, and a pit of corruption. Strange as it may seem, equally good men, thoroughly interested in prohibition, are in each division. Both must now wait and see the problem worked out. It is to be hoped that all well-wishers to the cause will encourage him in every attempt to enforce the law, even if they could not approve his election.

The Providence Methodist Social Union met in Music Hall, Wednesday evening, June 9. There was a full attendance, and of course, a very enjoyable time. Several new members were added, among them, Revs. Jordan, Westwood, Ward, Clark, Hall, Starr and Kingsley, all of whom addressed the meeting. Rev. D. A. Jordan, the new presiding elder, made a strong, ringing speech, which indicated that the right man was at the head of Providence district. Rev. C. L. Goodell offered resolutions of regret and sympathy at the death of Mayor Doyle, which occurred during the evening.

Your correspondent does not remember whether he has noticed the gift of an elegant bookcase, writing desk, and chair, to Geo. W. Smith, the superintendent of the Trinity Methodist Sunday-school, Providence, for the past ten years. Every one of the 699 scholars and the 90 teachers, beside the officers, contributed towards these presents. On a panel in the bookcase is

this inscription: "Presented to George W. Smith by Trinity M. E. Sunday-school, on the completion of his tenth year of service, May 16, 1886." Your correspondent may be pardoned for being a little late with this notice, as they have so many good things at Trinity it is not easy to keep up with them.

A large number of the friends of Rev. and Mrs. C. H. Ewer were their parishioners in St. Paul's church, Providence, paid them a visit at the parsonage in Phoenix, Friday, June 4. It was the eighteenth anniversary of the marriage of Bro. and Sister Ewer. A large number of elegant, useful and ornamental presents were presented them. Refreshments were brought by the guests, and a most delightful occasion was enjoyed.

The Providence District Ministerial Association met in the Methodist church, East Greenwich, June 7-9. Monday evening a sermon was preached by Rev. W. H. Allen, of the Cranston St. Church, Providence, and on Tuesday evening by Rev. H. E. Cook, of Campello. Essays were read, by Rev. A. W. Kingsley on "Nature and Purpose of the Eucharist;" Rev. T. J. Everett, "Status of Missions in Japan;" H. W. Conant, "What shall the Church do with the Dram-shop?" W. P. Stoddard, "Methodism—its Present Condition and Outlook;" Prof. O. W. Scott, "Ought the Church to Aid the Young Men Called by God to the Work of the Christian Ministry?" and by G. W. King, on "The Relation of Capital to Labor." All the brethren to whom parts were assigned were present except one, and he was detained by sickness in his family. Bro. Day, the pastor, and his helpers, by their cheerful courtesy and perfect arrangements for the accommodation of the meeting, made it exceedingly pleasant to be there. The audience-room was especially attractive on account of a profusion of rare and beautiful plants and flowers. The ladies set tempting tables in the vestry, adding much to the social enjoyment by bringing all strangers present at the meeting together for refreshments. Some thirty ministers were present, all of whom will be willing to go to East Greenwich again. A brief visit was made by the ministers to the Academy. If the principal and the students were as happy as they looked, and in as good health as they appeared to be, then East Greenwich Academy is a good place to tarry in—which is no doubt true.

S.

VERMONT.

The old church at Barton is now being taken down, to be replaced by a new one as soon as the work can be done. Mr. Geo. H. Guernsey, of Montpelier, who is the best church architect in all this region, and who is a thoroughly reliable builder, has the contract for the entire job. This is a sufficient guaranty to all who know Mr. Guernsey that the new church at Barton will be all that can be desired. It is on the general plan of the beautiful church at West Randolph, but is to be of brick and larger.

At the Good Templar's Union at St. Albans Bay, Bro. W. J. Johnson, of St. Albans, delivered the principal address, which was greatly enjoyed and which will go far to establish his deserved reputation as a lecturer in that part of the State. He has been cordially received by his people, and is fast winning the many friends of Bro. P. N. Granger, of St. Johnsbury Center, who is distressed to learn that by some misstep in getting over a low fence, he fell and broke both bones of his left leg, about half way between his knee and ankle. The principal bone was broken obliquely, so that he will have to keep entirely still for some time. This will be a great trial to one of Bro. Granger's usual activity, and then he desires very much to be about his pastoral work. His people, however, are very considerate, and will do all they can to make it as pleasant as possible for him under the circumstances.

Bro. Church Taber, who returns to effective service in our ranks this year, has been most cordially received at Mechanicsville and Cuttingsville; and the work is opening with much of promise for the future.

Bro. E. H. Bartlett has the work well in hand at Pittsfield and Stockbridge, and the revival which has been in progress so long seems to go right on. Some have started in the way since Conference.

The parsonage at Bakersfield has been put into thorough repair, and Bro. L. Dodd is winning his way to success.

Bro. Noah Granger, notwithstanding the hard times, is meeting with a good degree of success in collecting the new installment of the endowment fund now due. The people generally are happy in the improved condition of the Seminary, and seem glad to contribute toward its funds.

Bro. P. Merrill is still making himself useful. He held a quarterly meeting at Montgomery two weeks ago.

The State Convention of Congregational ministers and churches of Vermont was held at West Randolph last week. The attendance was large, the interest in all the discussions marked, and great earnestness manifest to more effectively reach the "unconverted masses" of our rural districts. Rev. Henry Fairbanks, Ph. D., of St. Johnsbury, has prepared charts showing the relative number of church members, church attendants, and non-attendants. It was a most impressive object lesson, and made all who saw it feel that something more must be done than is being done to save "the heathen at home."

By actual count, Dr. Fairbanks ascertained that only 150,000 of our 330,000 population ever go to church; leaving 180,000, or a large fraction over one-half, of the population of the State who are never found in the house of God. These are startling facts, and afford abundant reason for humiliation and renewed devotion to the home work. Bro. H. A. Spencer, of Randolph, re-

presented the Vermont Conference before the convention.

The first Preachers' Meeting of the year for St. Albans district is to be held at Sheldon, June 14-16; the one for St. Johnsbury district at Newport, June 21-23; and the one for Springfield district at Bellows Falls, July 5-7. Good programmes are announced and a good time anticipated.

H. A. S.

North Boston District Preachers' Meeting.

The meeting was held in Waltham, June 1. The devotional exercises were conducted by Bro. W. J. Hambleton, of Oakdale. The following officers were chosen for the meeting: Dr. J. H. Twombly, president, and W. Wignall, secretary. Bro. T. B. Smith, of Fitchburg, and W. J. Hambleton, of Oakdale, were added to the committee on preachers' meetings for the present Conference year.

The part assigned to Dr. Twombly, which was to be revealed at the meeting, proved to be an address of welcome to our new presiding elder, Dr. Chadbourne. This he did in a very felicitous manner. He gave some very interesting reminiscences respecting the past relations of the speaker and Dr. Chadbourne and his early home. He spoke, also, of the importance of the work of the presiding eldership, and in behalf of the brethren on the district, he extended him a cordial welcome to our churches and to our homes. Dr. Chadbourne made a very happy response, and gave the preachers to understand that if they stood a half mile away from him, it would be their fault, and not his.

Dr. A. McKown then presented the following subject to the meeting: "The Time Limit in our Itinerary." The essay was well considered and ably presented. It was in advocacy of the removal of all limit in the pastorate, and that a pastor should be appointed from year to year as long as, in the judgment of the authorities, he gave satisfaction to the church and was pleased to remain. Bro. E. R. Thorn-dike followed on the same subject, and spoke eloquently on the benefits of our present system and polity. Discussion followed, and it was evident that a removal of the three years' limit, and the appointing from year to year, was generally favored by the members of the meeting.

Dr. Chadbourne offered a resolution of sympathy with Bro. J. M. Avann in his affliction, which was adopted unanimously by the meeting.

A most beautiful collation was provided by the ladies of Waltham, and greatly enjoyed by those who were present.

In the afternoon a few moments were devoted to prayer for God's blessing to Rev. Bro. Avann and his family in their sore affliction. Bro. E. Hodge was appointed secretary for the Conference year. Dr. Chadbourne then spoke upon district work, emphasizing, 1. Missionary interests; 2. Camp-meeting work; 3. Revival efforts; 4. Benevolent collections. At the close of his remarks, and after discussion, a committee on organizing revival work was appointed, consisting of the presiding elder, E. R. Thorn-dike, C. F. Rice, S. L. Rodgers, and T. B. Smith.

Bro. C. Rice presented the subject of "The Present Condition of the Labor Question." To give an outline of the subject would be impossible within the limits of this report, so will simply say that the presentation was both profitable and pleasing. Discussion followed, the following brethren participating: Thorn-dike, Chadbourne and Thayer.

After the usual courtesies were passed, the meeting adjourned to the call of the committee.

W. WIGNALL, Sec.

Good cloths, well made, are an every day comfort, while poor cloths and bad fits are a constant annoyance. The safe way is always to go to well established houses where they keep the best goods the market affords. The firm of Messrs. C. A. Smith & Co., 18 and 20 School Street, are well known to the community as among the most reliable merchant tailors in the city, whose customers are always supplied with the choicest grades of cloths for gentlemen's wear adapted to the season.

Rev. V. A. Cooper has a desirable cottage to rent, at the Highlands, Cottage City. Any of our readers who contemplate renting a house for the season, may find it for their advantage to correspond with him before doing so. His address is Baldwin Place Home, Boston.

Housekeepers of taste who are fitting out for the country or shore, will find announcement of great interest to them in another column from the popular crockery house of Abram French & Co.

George S. Shaw, Esq., St. Johnsbury, Vt., writes: "That the Le Bosquet Steam Heating Apparatus, placed in my house last fall, gives perfect satisfaction. All I can say in the matter is that I am perfectly satisfied with all the appliances and the way it works."

Messrs. NATHAN B. GOODNOW & Co., the well-known bankers, have been appointed sole agents of the American Loan and Trust Company of Ashland, Neb., for the sale of their farm and city mortgage loans, and will keep on hand and for sale an assortment of 6 per cent. bonds. See advertisement in another column.

BOSTON PREACHERS' MEETING. — The subject for discussion next Monday is as follows: "Ought evangelical Christians to give their countenance to Chautauque Sunday-school Assemblies if they continue to give prominent place to men who ignore or deny the existence of God, or who deny the divinity and atonement of Christ?" Drs. W. R. Clark and S. L. Baldwin will open the discussion. T. CORWIN WATKINS, Sec'y.

WESLEY PARK—NIAGARA FALLS INTERNATIONAL CAMP-ROUND.—The first meeting of the season will be a Band Reunion and Camp-meeting, from June 18 to July 1, under the direction of Rev. David Savage, of the Canada Methodist Church. From July 5 to 11 will be held a Sunday-school Assembly, in charge of Rev. S. McFarland, editor and publisher of the *Buffalo Christian Advocate*. The next meeting will be a Temperance Convention, from July 12 to 18. Able speakers, male and female, from Canada and the States, will deliver addresses. All interested in the success of this reform are invited. Among the most interesting gatherings the last two summers have been the Union Missionary Conferences. Another will be

held this year from July 27 to Aug. 1. Bishop Hurst, who has recently visited the mission fields of the Old World, has engaged (unless prevented by official duties) to be present, a part of the time. The National Association for the Promotion of Christian Holiness of the United States will hold a camp-meeting from Aug. 11 to 19, in charge of Rev. Wm. McDonald, of Boston, previously assisted by other members of the Association. The closing meeting will be our own International Camp-meeting, from Aug. 20 to 29. Persons desiring to secure tents, or wishing further information, will please address Rev. Wm. B. OSBORN, Wesley Park, Niagara Falls, Ont.

NOTICE.—A Social Reunion and Strawberry Festival will be held in the vestry of the Medford M. E. Church, Wednesday evening, June 23. Ex-Pastors N. T. Whitaker, T. B. Smith, T. C. Watkins, G. C. Osgood, and Presiding Elder Mansfield have been invited. The future of the church depends somewhat upon this gathering. All are invited who are interested in the welfare of the Medford church.

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